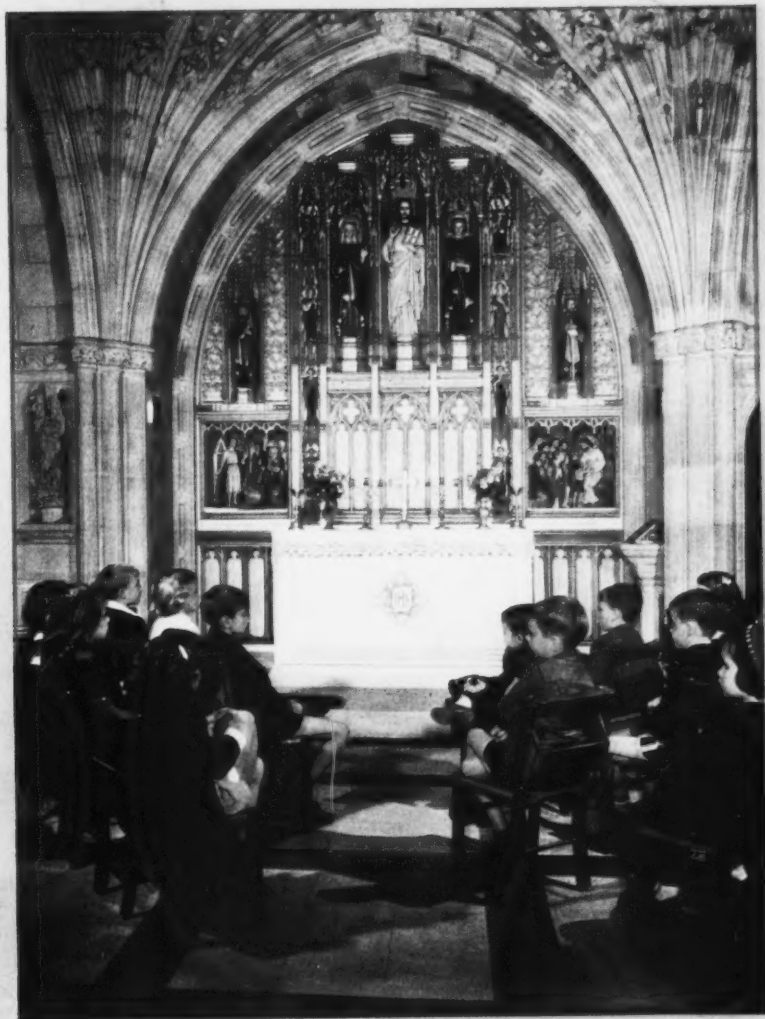


Cathedral Age

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Cover Illustration—Children from Beauvoir Elementary School in the Children's Chapel, Washington Cathedral. The Chapel is in memory of Roland Leslie Taylor, whose life span was only six years.

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The Cathedral Age



The Dun Family. Left to right: Mrs. Dun, Mrs. Angus Dun, Jr., Angus Dun III, and Bishop-elect Dun. Standing: The Rev. Angus Dun, Jr., of Christ Church, Cambridge; and his brother, Pfc. Alan Dun, a medical student training for service in the U. S. Army.

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The Fourth Bishop of Washington

By ELISABETH E. POE

THE Very Reverend Angus Dun is to be consecrated as Bishop of Washington on April 19 at 10 a.m. This is the first Episcopal Consecration to be held in Washington Cathedral during its history.

Unusual interest is being shown in this event and the seating capacity of the Cathedral will be taxed to its utmost limit. Many friends of the Cathedral will be disappointed unfortunately in not receiving an invitation to this service. The Bishop of Washington belongs first of all to the Diocese, to the people who will constitute the Bishop's flock and for whom he will be Father-in-God. The Committee on Arrangements for the consecration is a diocesan committee with Dr. Franklin J. Bohanan, President of the Standing Committee of the Diocese, chairman. Members of the Committee and several subcommittees are busily at work. Requests for seats for the consecration should be directed to the Committee on Invitations.

This service of consecration will have an international significance. The Church of England will be represented by His Grace, the Most Rev. and Rt. Hon. Cyril Forster Garbett, D.D., Archbishop of York; the Church of England in Canada will be represented by the Most Rev. Derwin T. Owen, D.D., D.C.L., Primate of All Canada.

Reading over the life story of Bishop-elect Dun one is reminded that such men are links from the knowledge and achievements of yesterday to the knowledge and deeds of today and tomorrow. These are the master builders of our common humanity, no matter in what form the ability may be crystallized.

It is no surprise to learn that Angus Dun, son of Henry Walke Dun and Sarah Robinson Hazard, born New York City, May 4, 1892, on his father's side is descended from a line of sturdy Scotch progenitors—folk who lived by the spirit, cared for things of the spirit and included the Reverend James Dun, a Scotch Presbyterian minister buried in Glasgow Cathedral yard. Another paternal ancestor was Anthony Walke, of Virginia, who carried the last tribute money from the United States to the Barbary pirates. On his mother's side Bishop-elect Dun is descended from two well-known Rhode Island families, the Hazards and the Robinsons.

The preparatory schooling of Angus Dun was in the

Albany, New York, Academy. He graduated from there in 1910 and entered Yale University. Though baptized in the Dutch Reformed Church, Dun had had little formal religious training in his school years. His mother's personal influence had been a most potent factor in his life for she was a woman of extraordinarily wide social sympathies and generous human affections.

When he entered Yale the future Bishop planned to study medicine, but while there he came under the strong religious influence of Professor Henry Wright. Under this influence young Dun underwent a marked religious awakening and took an active part in the student Christian Association.

A close friend at Yale was the present Bishop of Southern Ohio, the Right Reverend Henry Wise Hobson, who is to be one of the Presenting Bishops at his Consecration.

Toward the end of his college course (he graduated in 1914) the undergraduate decided to enter the ministry of the Episcopal Church and was confirmed in St. Peter's Church, Albany, New York, by the late Bishop Doane of Albany.

At the suggestion of the Reverend Dr. Anson Phelps Stokes, then Secretary of Yale University, he entered the Episcopal Theological School in Cambridge, Massachusetts.

His class numbered fourteen. Two of them have already become Bishops—Malcolm Peabody, Bishop of Central New York, and Sadajiro Yanagihara, Bishop of Osaka, Japan. Bishop Peabody is to be the second Presenting Bishop at Dr. Dun's Consecration.

At Cambridge Mr. Dun's interest in theology deepened and he was able to continue his philosophical studies at Harvard as well. He graduated from the Episcopal Theological School in 1917 and was ordained by the late Bishop William Lawrence of Massachusetts.

In his second year at the Episcopal Theological School Angus Dun met Miss Catherine Whipple Pew of Salem, Massachusetts, daughter of General William Andrews Pew (Massachusetts Voluntary Militia). Through her mother, Alice Huntington, she was a grandniece of the Reverend Dr. William Reed Huntington, a noted presbyter of the Episcopal Church.

At the end of her freshman year at Radcliffe College she withdrew for a year and worked as assistant to Deaconess Gardiner of Grace Church Neighborhood House in New York, her uncle's parish. She returned to Radcliffe and graduated in philosophy there with the class of 1915.

She and Dr. Dun first met in Rockport, Massachusetts, where he was visiting an Albany school friend, James Fenimore Cooper, grandson of the novelist. They were married on June 22, 1916, at Grace Church, Salem, by the Rector, the Reverend James Franks, assisted by the Reverend Norman Nash.

Mrs. Dun has given freely of her energies and leadership to community life and service. She is a gracious hostess and the Dean's home in Cambridge has been for many years a center of hospitality and stimulating conversation for faculty and students alike. Dr. and Mrs. Dun have two sons, the Rev. Angus Dun, Jr., Vicar of Christ Church, Cambridge; and Alan Dun, Pfc., now in training as a medical student under the U. S. Army training program.

Mrs. Dun has shared many of her husband's interests. For recreation they enjoy canoeing, bicycling and vegetable gardening. Recently Mrs. Dun has devoted much time to work as a Red Cross Nurse's Aide—nursing at the Cambridge Hospital, the Holy Ghost Hospital and in Boston at the Massachusetts General Hospital and the Boston City Hospital.

After graduation from the Episcopal Theological School, Angus Dun became Minister in charge of a small Church in Lexington, Massachusetts. The rapid development of Camp Devens led Bishop Lawrence to transfer him to the parish in Ayer, adjacent to its military center. While in charge of that parish and its thriving mission, the Reverend Mr. Dun was a Civilian Chaplain in Camp Devens.

In 1919 the future Bishop served as a secretary on the Interdenominational Committee on the War and the Religious Outlook. In that capacity he prepared a volume—*Religion Among American Men*. While serving this Committee Secretary Dun lived for some months at the Henry Street Settlement on New York's East Side.

That fall, with Mrs. Dun and their small son, Angus Dun, Jr., he went to England for a year of study. They passed most of the time at Oxford. Their next door neighbor was John Masefield, the English poet. The Gilbert Murrays also were friends of the young American visitors. There the Duns bicycled together around Oxford and also peddled on a long trip in Devonshire.

In the spring of 1920 the Duns moved to Edinburgh for a taste of Scottish theology. He worked with Professor Hugh MacKintosh and Professor W. Paterson Paterson, later Moderator of the Church of Scotland.

On his return to the United States Dr. Dun began his teaching at the Episcopal Theological School at Cambridge, as an instructor in Systematic Theology. In addition he took charge of the congregation which worshipped every Sunday at the School chapel.

When in 1930 this congregation joined the parish of Christ Church, Dr. Dun continued to preach often and serve as "supply" to neighboring parishes. He preached also at many colleges and recently every year at Yale and Harvard Universities.

At Cambridge Dr. Dun gave much time to social and welfare work. He has been President of the Family Welfare Society since 1928 and took an active part in the formation of the Cambridge Community Federation.

In association with Dr. Richard Cabot, Dr. Dun took a leading part in introducing into the School the requirement that all students should devote a part of their time to supervised clinical experience in visiting the sick in hospitals, in prison work and in case-work with social agencies.

Dr. Dun has been prominent in various movements designed to further the cause of Church Unity. He attended the several World Conferences on Faith and Order abroad and represented the Episcopal Church at the Edinburgh Conference. Subsequently he was appointed to the Commission on Approaches to Unity of the Episcopal Church.

Dr. Dun became Dean of the Episcopal Theological School in Cambridge in 1940.

Honorary degrees of Doctor of Divinity have come to the Bishop-elect from Yale and the Virginia Theological Seminary and an S.T.D. from Kenyon College.

Other honors include membership in the American Academy of Arts and Sciences; the Standing Committee of the Diocese of Massachusetts; the Executive Committee of the Joint Commission on Theological Education; the Joint Commission on Faith and Order and a member and former President of the American Theological Society.

Bishop-elect Dun is the author of a number of books including *The King's Cross*, *We Believe*, *The Meaning of Unity*, *Studies in Christian Unity*, and *Not by Bread Alone*.

Angus Dun

By JAMES THAYER ADDISON

WHEN you see a man on an average of once a day for about twenty years and watch him under a wide variety of circumstances you come to know him pretty well. It is out of that kind of experience that I can speak with some confidence of the character of Angus Dun, the theological professor and dean who is about to be consecrated Bishop of Washington.

Perhaps the most obvious mark of the new Bishop is his masculine vigor. The general public does not look for this trait in a clergyman who has led a mainly academic life for over twenty years. But so far from being thin-skinned, gentle, or shy, Dun is essentially sturdy, virile, and forthright. With this wholesome strength goes a keen sense of humor, not of the limited type that merely leads to jollity but a deeper kind which colors and enlivens his relationships and keeps his sense of proportion sound.

Fuller acquaintance reveals another characteristic not common in either the clerical or the academic profession—an interest in life extraordinarily many-sided, combined with an almost equally varied ability. Angus Dun has always been too all-around a human being to be a narrow specialist. If you know him well you realize that he would have made a good public servant, a good doctor, perhaps a good business man. Even within the calling he chose he has shown broad capacity. A thorough student in his field of theology, he has never been a scholar in the technical sense because he was too much concerned with more human enterprises, such as leadership in the philanthropy and social service of Cambridge, the pastoral care of a congregation, and the world-wide cause of Church unity and the Ecumenical Movement.

If we go a little deeper we shall find two other marks of power which I believe will prove valuable to the Diocese of Washington—a mind of unusual fertility and a certain ripe wisdom. With all proper respect to a distinguished group of beloved colleagues, I found it true for many years that in sharing in the administration of the theological school Dun produced five or six fruitful new ideas to every one the rest of us produced. But that was not a sign of mere rapid activity, for in thought, speech, and action he is slow. The ideas were valuable because they were the product of sure-footed thinking no less than of imagination. We could always count on the soundness of his judgment.

But in a Christian leader great intellectual power can be a danger if it is not rooted in religion. In Angus Dun that power is guided and controlled by a deep and genuine personal piety. No one who has read his books or heard him lead a Quiet Day, or better still, watched him deal with some intimate personal problem, can fail to understand how real to him is the nearness of God and how controlling for him is the will of God. He will not fail as a "servant of the servants of God."



Dr. Dun photographed recently at the College of Preachers, Washington Cathedral.

Harris and Ewing



Jerusa'em — Housetops, Dome of the Holy Sepulcher, Mt. of Olives in the distance.

Near East College Association

Capt. Matthews found time to write this article while "somewhere in Africa" and later "somewhere in Italy"

Easter for Eastern Christendom

By CHARLES D. MATTHEWS, Capt., U. S. Army

CONTINUING the struggle with force which must not lessen, we observe Easter in a world whose deep shadows of war and oppression are fading before the dawn of victory and peace. It is well, as we hope, plan and work for a better world, to think of our elder brothers in Christ, in the land of His birth and of His resurrection—the ancient churches of the East.

Surely, a most fitting task to be undertaken by Western Christendom would be to aid Oriental Christendom in its present efforts to find new life.

For many centuries, Christianity has been overshadowed in the very land of its birth. The reasons and the story are given by Browne in his *Eclipse of Christianity in Asia*. Weakening of the Byzantine empire by struggles with the Sassanid Persians on the east and with barbarians in the north resulted in serious material decline. The Moslem conquest, coming after a long period of internal division over doctrine as the Church sought to make a synthesis of "Biblical" Orientalism and Hellenism, swept over like a storm. Even more seriously, Hellenized Islam, with its appealing social and temporal advantages, attracted and absorbed.

Then came the devastations of the Crusades and of the Mongol-Tartar invasions symbolized in history by Hulagu and Tamerlane. The destruction from without

and the victory of rigid Islamic "orthodoxy" within resulted in intellectual stagnation. Then followed the misrule of the Ottomans, and until the construction of the Suez Canal and the coming of the modern air and oil age, the "by-passing" of the historic Near Eastern entrepot of world commerce, by reason of discovery of the Cape route to the Indies and discovery and development of the New World across the Atlantic.

It is no wonder that Eastern Christendom was overshadowed. The churches were divided. They were minority groups in a proud, hostile environment. The wonder is, rather, that they did not go the way of the Seven Churches of Asia (Minor), and of the once bright churches of North Africa from which had come some of the great Fathers.

But there they are still, in Palestine, Syria, Egypt, Iraq, Abyssinia, and the islands of the eastern Mediterranean and the Aegean—and even in Turkified and Sovietized Armenia. Although the fact seems to be forgotten in most discussions of the Zionist-Moslem problem in Palestine, there are some 100,000 Christians in the unhappy Holy Land itself.

These Oriental Christians, no less than those descending through stormy centuries from the churches of New Testament centers like Thessalonica, Corinth, and Rome,

have claim to be heirs of the primitive, apostolic faith.

ORIENTAL CHRISTIAN CHURCHES

The *Greek or Holy Orthodox Church*, with its original patriarchates—Jerusalem, Antioch, Alexandria, and Constantinople—is the largest group of Oriental Christians (speaking not of the Greeks who are Christians, but of Eastern Christians who belong to the Greek Church), despite active and long-continued work of the Roman Catholic Church in the region. They are the "native" Christians of the population, particularly of Palestine and Syria, too broadly called "Arabs." The parish priests are Arabs; the folk are the same. Such Christians truly come down from those who first believed in Judea, Samaria, Galilee, and Syria. They, no less than is true of the Orthodox Church as a whole in the East, were never under the heads of the Church at Rome who came to be called popes and who still claim that the Easterners seceded. Their tradition is continuous and unbroken from the original Christianity of the Holy Land.

The church of the *Nestorians*, more recently called "Assyrians," grew up in the fifth century. Out of the controversies and divisions of the era, it developed around the personality of the church father Nestorius, once patriarch of Constantinople itself. Its story records glorious missionary achievements in the farther East—even as far as China. But it includes also devastations suffered through the Tartar invasions, and, more recently, resulting from unfortunate but inescapable consequences of political alignments during the First World War.

Having sided with the Allies, the Nestorians found themselves, with the collapse of Czarist Russia, driven before the vengeful hostility of the Turks. With much hardship and tragedy, they moved southward from their homes in the mountainous borderlands of Turkey, Persia, and Iraq. Armenians, with all sympathy for them, were not the only ones who perished pitifully by the way. Caught again in Iraqi national reactions, some thousands of them have had to be resettled in northeastern Syria.

The Nestorians have been given specious fame as the oldest Christian people, and their Aramaic (really Syriac) Scriptures are from fourth century recensions. They are heirs of primitive Oriental Christianity, but no more so than others.

The *Old Syrians, or Jacobites*, developed from the fifth century doctrinal divisions, but maintain as their heritage the primitive Christian tradition. Having no prejudicial ties with the West, their history has been calmer. The largest group, about 30,000, still live in southeastern Turkey. By their translations into Arabic from Syriac (often from Greek sources), scholars of the church performed important service for Islamic learning. But there has been the same overshadowing by Islamic power and numbers.

In the land of the Nile, with important connections still in the historic Christian center of Alexandria, remains the *Coptic ("Egyptian") Church*. Its historic doctrinal pattern was also formed in the fifth century. The Copts suffered at times but generally, like other churches of the East, have simply held the disadvantageous position of a "minority." They number upwards of a million.

The *Abyssinian or Ethiopic Church*, which in appointment of its head is subsidiary to the Coptic Church, takes us rather far afield. But it is a historic body of Oriental Christendom, which had considerable influence upon the beginnings of Islam. Its progress might have

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Easter Day in Palestine, outside St. Stephen's Gate overlooking Gethsemane.



New East College Association



Entrance to the College of Preachers, Washington Cathedral's unique educational institution for clergy.

A Staff College for Soldiers of the Church

College of Preachers

By THEODORE O. WEDEL, *Warden*

[The College of Preachers on the Washington Cathedral Close has often been called a "shy institution." It never seeks publicity. Occasional news items have appeared in THE CATHEDRAL AGE during the fifteen years of the College's history, but this is the first comprehensive discussion of its purpose and broad influence to appear since the dedication.]

Recently Forth, the missionary magazine of the Episcopal Church, published these new pictures of the College. With their permission we reprint them.—Editor's note.]

THE present building of the College of Preachers was dedicated in the fall of 1929. Already it wears the marks of ivy-grown tradition. Nestling into the hillside below the Apse of the Cathedral, it is a conspicuous landmark near the northern entrance to the Cathedral Close. At the time of the dedication of the College, an entire number of *THE CATHEDRAL AGE* was devoted to this event, containing the almost miraculous story of how a far-sighted layman, Mr. Alexander Smith Cochran, gave both the building and an endowment for its use. Bishop Freeman's telling of this story has already become a legend. The College of Preachers had no models and it is still an institution unique in the educational world.

The simplest way, perhaps, to explain the unique function of the College of Preachers is to compare it to an Army Staff College—a staff college for soldiers of the Church. From September to June, clergy of the Episcopal Church, in groups of from fifteen to twenty, are invited to the College for a week or more. The men come from all parts of the country and from all seminary

backgrounds. The College pays all except the first \$10.00 of each visitor's railroad fare, thus equalizing the costs. Approximately 3,000—or about half of the clergy of the Episcopal Church—have at some time attended sessions. The disciplines of the College are fairly strenuous, since they are concentrated into a few short days. This routine has become traditional and has varied little from the College's founding. The genius and spirit of the College are still those of its first Warden, the late Bishop Philip M. Rhinelander (Warden from 1929-1938) who carved out for the institution its peculiar educational and spiritual vocation.

A description of a typical day at the College may give a glimpse into what it tries to accomplish.

The rising hour is seven in the morning. Alarm clocks are furnished by the College for every room. (Bishop Rhinelander was accustomed to give a serious lecture on an alarm clock's use—a lecture which the staff still repeat almost in his words.) At seven-thirty, a Holy Communion Service is held either in the beautiful Chapel of St. Augustine in the College, or in one of the Cathedral Chapels. Breakfast follows. At nine-fifteen a half hour meditation is conducted in the College chapel—always one of the most important devotional exercises of each conference.

At ten the group is turned over to three hours of academic discipline. A special leader for the week, usually a theologian chosen for a particular subject, first gives an hour's lecture in the spacious class-room. At the close of the lecture, the group sub-divides into three

smaller groups, called seminars. These discuss for an hour questions given out by the leader. A brief Intercession service intervenes at noon, after which the whole group meets once more—this time in the more informal Common Room. The three seminars now report the results of their respective discussions, inviting criticism or comment by the leader as well as communal argument all around. This is always too short to exhaust wisdom.

The afternoons at the College are sacredly reserved for preaching. Each man is expected to send in two written sermons two weeks before a conference opens. At least one of these is criticized in manuscript, and one after it has been preached orally. Critics consist of all the members of the seminar group to which a man has been assigned, presided over by a member of the College staff. Criticism is kindly, but also searching. It covers all aspects of the preaching art, including comments on the sermon's theological content. A moving spirit of Christian brotherhood usually results from a week thus spent in mutual sharing of one another's faults and gifts. Interspersed with these semi-public preaching hours are also private appointments with a specialist in voice culture. Mrs. Arthur B. Rudd, who has been a member of the College staff from its beginning, has endeared her-



Graceful archway of the building made possible through a generous gift of the late Alexander Smith Cochran.



Seminars and lectures are frequently held in the Common Room, one of the College's most popular spots.

self by now to many generations of conference visitors through her helpful advice and instruction.

Supper is at six-thirty, followed by a social half hour in the Common Room and the evening lecture by the conference leader. The beautiful service of Compline in the Chapel closes the day.

In addition to having fifteen to twenty men come for the short conferences of one week, opportunity for more extensive work is given to men of marked ability. During each College term (Fall, Winter, Spring) three such promising young men are in residence as College Fellows. They share most of the regular disciplines, but also carry on a postgraduate study project.

In November of last year, the College was host to a conference made up entirely of men who had been "Fellows" of the College. One of this number, the Reverend William Paul Barnds of Independence, Kansas, described the experience as follows:

"To anyone who has been at the College of Preachers once, and felt the charm of the place, an invitation to return is a welcome joy. This interest is all the more marked on the part of the Fellows of the College, who at some time have lived

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Cathedrals Are Protected and Repaired

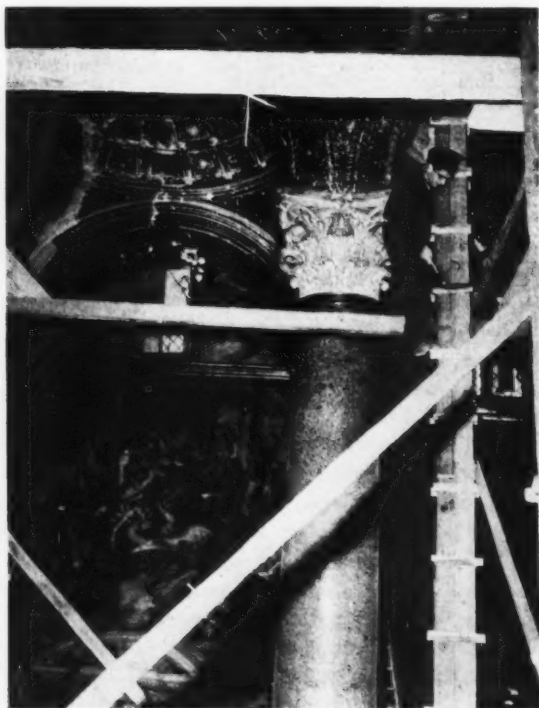
By American Soldiers Overseas

By JAMES WALDO FAWCETT

NOT much has been printed about the work of the American Commission for the Protection and Salvage of Artistic and Historic Monuments in Europe. It is one of the relatively unpublicized activities of the United States government in the prevailing global turmoil. The original announcement of its establishment was released to the press as a bulletin of the Department of State on August 20 last. President Roosevelt, it was explained, had approved the organization of a special

body to cooperate with the Army and other agencies in the field indicated.

Associate Justice Owen J. Roberts of the Supreme Court was named chairman; David E. Finley, director of the National Gallery, vice-chairman; Huntington Cairns, secretary-treasurer. Other members of the Commission are: William Bell Dinsmoor, Herbert H. Lehman, Archibald MacLeish, Paul J. Sachs, Alfred E. Smith and Francis Henry Taylor. Present at the organization meet-



One of the many churches in Italy being repaired under direction of the Allied Military Government. Behind the scaffolding can be seen a fresco by Lodovico Mazzanti, minor Neapolitan artist.—Official OWI Photo.



Workmen mix cement for use in repairing the Church of the Gerolamini, a good example of early 17th century baroque.—Official OWI Photo.

ing, August 25, were: Charles A. Thomson, chief of the Division of Cultural Relations, Department of State, and representatives of Major General J. H. Hildring, chief of the Civil Affairs Division of the War Department.

Mr. Roberts let it be understood that: "The Commission will act as a channel for communications between the government and the various universities, museums and scholarly institutions, organizations and individuals in a position to furnish information and services relating to the work of the Commission. . . . The work already initiated by various volunteer committees will be continued and coordinated with the work of the Commission. . . . One of the functions of the Commission is to begin the compilation of lists of public property of cultural value appropriated by the Axis forces, by representatives of Axis governments and by private citizens of Axis countries, and in that connection to make use of the services or knowledge of art historians and museum officials of countries invaded by the Axis who are now resident in the United States and in other allied countries. . . . The Commission is prepared to urge that the armistice terms provide for the restitution of such property to the lawful owners or that where the property is destroyed there shall be restitution in kind."

FIRST AID TO ARTISTIC MONUMENTS

With specific reference to the active zones of conflict, John A. Gilmore, assistant secretary-treasurer of the Commission, told *THE CATHEDRAL AGE*: "The actual work of first aid to artistic monuments and treasures must necessarily be done by military personnel in the theaters of war. Specially trained Civil Affairs officers are operating in the areas under the jurisdiction of Allied Military Government and the Allied Control Commission, rendering valuable service, with the help of local personnel, to preserve from deterioration religious, artistic and historic monuments which have been damaged. Under the auspices of the Commission, special maps showing the location of important artistic monuments in cities, towns and regions where hostilities may occur have been prepared and sent to the Army. Likewise, lists of outstanding monuments in the various European countries have been compiled and made available to Army Civil Affairs officers for their guidance in locating and preserving monuments worthy of immediate protective measures."

No further details have been announced officially, but

photographs received in the United States and circulated through newspapers and magazines have suggested that reconstruction and renovation endeavor has "followed the flag" without delay in Italy and elsewhere. The *New York Times* on January 23 displayed an OWI photograph with the caption: "Italian laborers, under the supervision of the Allied Military Government, engaged at the Church of Gerolamini, a good example of the early 17th century baroque, Naples." On the same day, the *Washington Star* published an interior view of the same church, representing a workman engaged in making repairs to the dome and its supporting structure.

Major Paul Gardner, former director of the Kansas City Museum, allegedly is in charge of the Commission's enterprises at Naples.

For a complete account of what is being done to save cultural and spiritual values in Europe the American public probably will be obliged to wait until the end of the war. Meanwhile, the obligation to be mindful of the immortal value of great churches, art galleries, libraries, scientific laboratories, etc., is acknowledged.

And that is something to rejoice about.

Coventry Cathedral to be Rebuilt

Much interest has been aroused in this country by the recent announcement that Coventry Cathedral, almost completely demolished by the German blitz of 1940, is to be rebuilt after the war. Sir Giles Gilbert Scott, considered England's greatest living architect, has completed plans for the new Cathedral.

It is to be built along traditional Gothic lines, but will have a number of new architectural features. It was announced that the new plans include a Central Altar which can be approached by the congregation from all sides. Although frequently used at one time in England, central altars have not been built for over three hundred years.

It is understood that the Apse and Tower of the old Cathedral, still standing miraculously, will be utilized in the new edifice. It is to be somewhat larger than the old building.

An unusual feature of the new designs, which has stimulated considerable favorable comment in the United States, is the plan for a Christian Center of Service to be used by the entire community. There is to be a special Chapel of United Churches for the use of all Protestant denominations. The Cathedral proper will continue to be under jurisdiction of the Church of England.

The British Information Service has agreed to obtain from England a full-length article on the architecture of new Coventry and details of the Christian Center of Service for the next issue of *THE CATHEDRAL AGE*.

Church of the Redemption, New Delhi, India

By MAURICE YEATTS

First Secretary to the Department of Supply in charge of American Purchases

THE CAPITAL of the United States of America is a federal island set among the States. In India, too, though its structure is more varied and not exactly comparable with that of America, the capital recognized by Provinces and States alike and by the outside world is in a little island of territory administered directly by the Government of India.

The District of Columbia originally took parts from both Virginia and Maryland, though the former was later allowed to go back to the parent State. Similarly the Delhi enclave is composed of portions from the Punjab and the United Provinces, the former contribution being a good deal larger. The "little province" has its own Chief Commissioner but no legislature. On the other hand, unlike the District of Columbia, it elects members to the Central Legislative Assembly.

Capitals in wartime acquire an added importance and generally suffer from overcrowding and communication difficulties. Washington and Delhi are alike in that. A point of difference, although of connection, is that the Indian capital now houses the headquarters of an American armed force and the Stars and Stripes can be seen floating above Queensway, the main north-south thoroughfare.

New Delhi like Washington was built consciously to a plan. The wartime eruptions of temporary buildings have considerably altered the immediate appearance but, again as in the case of Washington, the original frame

was so robust as to remain evident despite surface changes. Street alignments and siting of important buildings are not easily masked.

New Delhi lies due south of what is known as Old Delhi or Shah Jahan's Delhi in which lie such famous relics of 17th century India as the Red Fort and the Jumma Masjid facing each other across a green maidan. The city itself could be said to be cruciform inasmuch as Queensway running north to south cuts Kingsway running east to west to give the effect of a cross within a shield. Kingsway has at the west the Viceroy's House and at the east the memorial arch through which can be seen the ancient walls of Purana Qila.

About half a mile south of the Kingsway and Queensway junction the road makes a wide oval the centre of

which, heavily treed, is in effect a park. Originally this was destined for the Anglican Church and "The Close" was the name first given to this area now known as York Place. Originally it was intended that the Church would have the status of a Cathedral: hence the name "The Close."

Funds were looked for from subscriptions and personal gifts and not from the public fisc and it took some time to reach the stage at which a definite move could be made to give the Church a concrete form. By 1925 it had been realized that whatever the theoretical suitability of what is now York Place for the Church, the centre of gravity of the population who would use it lay



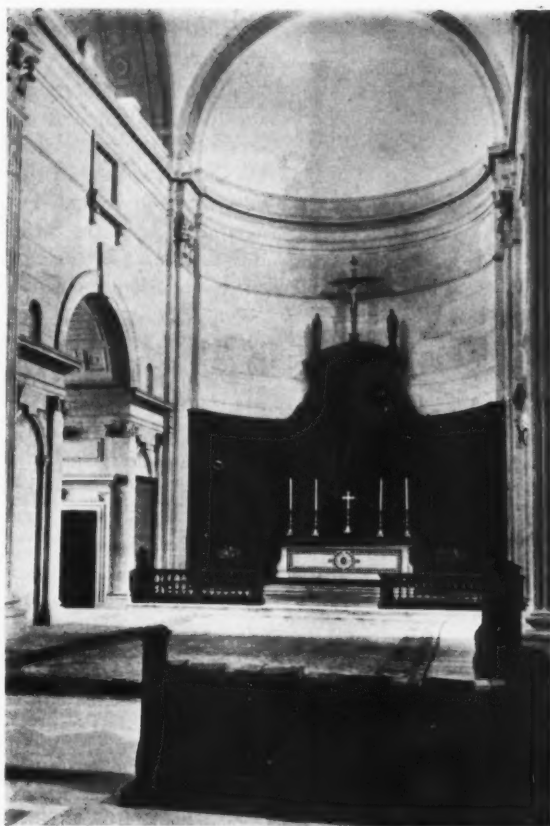
Church of the Redemption

to the north of the main official buildings. Moreover, the idea that Delhi would become a bishopric had receded. The prosperity ratio might favor the south but churches are built to serve people. The realization came in 1925 when Sir Edwin Lutyens adjudicated a competition held to produce designs for a church on a site in the northern part. His choice fell on the design of Mr. H. A. N. Medd. This site was of no particular distinction and it is fortunate that the funds then available were not sufficient for more than a comparatively modest building.

When Lord Irwin arrived as Viceroy in 1926 things changed and the whole project was taken by his interest into a different sphere. The building fund received substantial accretions largely from England, and the unsatisfactory site referred to was abandoned and the present one chosen.

This site lies due north of the open space which lies between the Viceroy's House and the Main Secretariat buildings. It closes a vista of which the centre point is the famous Jaipur column on the top of which flashes in the sunlight the star of India. To the west it looks over the tree-lined maidan which girds the north road leading from the Viceroy's House but on other sides it has no distinction and in fact is rather obscured.

The Foundation Stone was laid in 1927, but even then it was still not known how much money would actually be available or how large the building would be. The uncertainties account for the rather unusual position of the foundation stone—in the floor at the Crossing of the two main axes. That was the only point in the plan to be known for certain at the time. Towards the end of 1928 the design in the present form had been determined and building begun which continued steadily until consecration early in 1931. The Central Tower had not



Looking Northeast into Chancel

been built at that time but was added in 1935.

The general style of the Church is that of the English Renaissance, the same as for the other central buildings of New Delhi. It differs, however, in that no features of an Indian character have been incorporated into the Church whereas they are markedly present in, for example, the Viceroy's House or the two large Secretariat Blocks. The plan owed something to that of Palladio's great church at Venice, "Il Redentore."

The Church is appropriately oriented, east and west, but the main view is from the south where it terminates a vista. This position necessitated the Chancel having the same apparent length as the Nave and since the Chancel is not utilized for general seating it enabled the Altar in the eastern Apse to be given a certain effect

of remoteness. The Organ is in the west gallery and hitherto the choir has sung from there too. It has recently been decided to move them into the Chancel.

The building is of white Dholpur sandstone which, with its red version, is the principal material of the main buildings of New Delhi. In the Church the use of red stone was confined to the plinth and the roof. Funds would not allow the whole external face to be in stone ashlar and as a result the main walling is of the same white stone in coursed rubble masonry, ashlar being reserved for moulded courses and the columned porches on the north, south and west.

Internally the whole surface, with the exception of the vaulted ceilings, is in white stone ashlar. The floor throughout is patterned in red and white stone with the exception of the Sanctuary where Indian marbles are used. The latter itself is in white marble with colored marble inlay. The Apse of the Sanctuary is panelled

(Continued on page 31)



So: foto

Metropolitan Sergei, Patriarch of Moscow

Russia's Church and The Soviet Order

By DR. PAUL TILLICH
Union Theological Seminary

Reprinted from THINK Magazine

MANY people all over the world were greatly surprised when the news from Russia came that a peace had been concluded between the Bolshevik state and the Orthodox Church, that the Patriarch of Moscow and the Holy Synod have been re-established and that the Russian church was immediately permitted to get in contact with other Christian churches. There were, of course, preparations for this development, known to those who followed keenly the internal events in Russia: About a year ago the Russian church collected a comparatively large sum for war purposes and received public thanks from Stalin when he accepted the gift. A short time before, the anti-Christian propaganda of the

so-called Atheists' Movement had been prohibited by the government.

The recent restoration of the hierarchical structure of the Russian church is one of the many riddles of the internal development of Russia and of her world political aims which keep politicians, scholars and church leaders everywhere guessing. Two questions arise in view of the new attitude of the Soviet State to the Church: What does it mean for Russia herself; and what does it mean for the relation of Russia to the rest of the world?

The new peace between state and church points undoubtedly to the fact that the Russian government does not consider the Orthodox Church any more as a danger for the existence of the Soviet Union. The Soviet State is so firmly established in the Russian people that the revolutionary radicalism in the suppression of actual or potential enemies can be softened down, step by step. This, at least, is the assumption without which Stalin and his advisers never would have made such a far-reaching decision. It is not an isolated decision. The present Russia has, in many respects, made peace with her own past: This past was never extinguished in the hearts of the people. Although transformed, it is a reality, even in the generation which grew up after the revolution. Being a Russian means being shaped by the Russian past, consciously or unconsciously. It shows the wisdom of the Russian leaders that they realized this truth about human nature and drew the consequences in the moment in which it was possible: when the victory of the revolution was beyond doubt. Then they liberalized the constitution, they emphasized the national element of the Russian life over against the communist element (the war has only strengthened a development which long before had started), they stressed Russian history although it was feudal history, they returned to more traditional concepts in family life, sex relations, social relations, arts, education—and, last not least, in their attitude to religion and church.

This looks like "reaction" but it is not. When the Christian Church had conquered the Roman Empire, it received pagan elements on a large scale. Paganism was no more dangerous and, consequently, the pagan past, which was not extinguished in the hearts of the masses receiving baptism, could be used as a subjected and transformed element in the totality of the Christian life. This was not "reaction" but it was an expression of the self-certainty of the Christian Church. The new foundation was laid and could not be shaken by the pagan past. In the light of this historical law of revolutionary developments the new attitude of the State to the Orthodox Church must be seen. It is not "reaction." The funda-

mentals of the Soviet system, the collectivistic organization of society and the anti-bourgeois as well as anti-feudal attitude are not changed. On the contrary, the very fact that elements of the past, above all the most important of them, the religious tradition, are accepted, immunizes the system against attacks from the pre-Soviet periods of the Russian history.

But the significance of the new peace between state and church in Russia is not exhausted with the historical law from which it must be derived.

The most important questions are: Will Orthodox Christianity be changed by its participation in the Soviet order of life? And will the Soviet order of life be changed by the reestablishment of the Orthodox Church? It is my opinion that both questions must be answered in the affirmative. But since there is not yet much empirical evidence whether and how this may happen, it can be argued only in terms of probability. Orthodox Christianity, in order to live in co-operation with the Soviet State, will undergo two fundamental changes: First, it will give up its traditional "theocratic" ideal of a Christian State in which the authority of the church as the "soul" and of the state as the "body" of society is represented by the same person, the absolute monarch. Russian Christianity will accept the existence of a secular state with a government for which the church is a cultural group besides others, but is neither the religious sanction of the state-authority, nor the religious foundation of the state life. Even if the Orthodox Church hopes that it might become again the soul of the national life, it will bow to the fact that for the time being and for an indefinite future it is not. Many religious and political writers in the Russian emigration have acknowledged this state of things. Secondly, the Russian Church will give up its one-sided interest in the sacramental and mystical ele-

ments of the Christian tradition. Its beautiful services in beautiful churches and its profound mystical and metaphysical speculations will be implemented by social activities and by participation of the church in the life of the different "collectives," the cells of the Russian social structure. The sacramental church will become a social church without losing its spiritual foundation.

But not only the church will be transformed in its co-operation with the state. The whole society will soon

feel the impact of a living church and this will have strong effects on the state, mainly in two respects: The visible existence of a Christian church will counterbalance and eventually dissolve what some Russian writers have called the "ideocracy" of communism, namely the fanatical belief in the communist interpretation of man and history and the attempt to force it as a quasi-religious creed upon the whole nation. The power of this impulse, necessary for the revolutionary struggle, is broken if another creed is admitted in public life. Now the individual himself must decide which faith appeals to him and this means that the state has lost its quasi-religious basis and has become a more secular national state as it has grown out of the principle of religious tolerance in the Western world. This, of course, refers only to the philosophical interpretation, not to the actual political, social and economic organization of the Soviet State. The second point in which the restoration of the Orthodox Church will influence the Russian people—and indirectly the Russian State—is the revival of those mystical elements which characterize the whole Russian history and especially the great sectarian movements of the past. This, however, will happen only if the revived Russian Church is able to liberate itself from distortions of its tradition which are unaccept-

(Continued on page 31)



Sovfoto

These Soviet workers bespeak Russia's "peace with her own past."

Why a Cathedral in Washington

New York Friends of Cathedral Meet

A GROUP of friends of Washington Cathedral met at the Colony Club in New York City February 17 to hear Presiding Bishop Henry St. George Tucker, Dean Carl W. Ackerman of the Graduate School of Journalism at Columbia University and the Rev. Samuel M. Shoemaker of Calvary Church speak on behalf of Washington Cathedral. The meeting was planned by the New York Women's Committee of the National Cathedral Association.

The following excerpts from Mr. Shoemaker's talk will be of interest to Cathedral friends everywhere.

"Why should we in New York be concerned with the Cathedral in Washington? We have our own great Cathedral, and we are proud of it, and very conscious of the need in this great city of a church adequate for great services. Few cities need a very large cathedral, but New York and Washington are certainly two of them.

"I think that we all have a stake in anything that happens in Washington today.

"In the first place, Washington is the seat of our national government. There our laws are made and our policies, internal and international, are formed. . . . Our representatives . . . need faith in God and inspiration from Him, if they are adequately to do their work as statesmen.

"In the second place, Washington is likely to become the psychological capital of the world. We feel the center shifting from Europe to America. We still seem strangely adolescent and unprepared for the leadership that may be asked of us as a people in the next ten years. . . . Only the steady, guiding Hand of God is sufficient to keep us from arrogance on the one hand, and irresponsibility on the other. The Christian Church must steer a statesmanlike course. . . .

"People are searching today for personal religious faith, as an anchor and stay in a day when security can be found nowhere else. But they also demand that religion go beyond personal life, and affect the larger problems which disturb and divide us. We need a Church great enough to redeem men and women, and great enough also to speak to the nation in the Name of God.

"One cannot overemphasize the opportunity and the responsibility of the Cathedral in this matter. Situated on perhaps the finest site in the world, the Cathedral can be the embodiment of the ideals of an alert and inspired Church. It stands sentinel there on one of the highest points in the District of Columbia, an eloquent reminder to all of the 'faith of our fathers,' and

of our present dependence on God. George Washington's plans for the capital included a 'church for national purposes.' The Washington Cathedral is in part a fulfillment of that dream, though we need to remind ourselves that all the Christian Churches of Washington must feel this same sense of national responsibility which we feel.

"There are, as I see it, two great needs in the Christian Church today. One is for deep and genuine spiritual awakening to meet the terrible needs of the world. . . . We need to hear the Gospel preached in simple, dignified power, as we have never needed it before. The task of carrying the Christian message into the heart of our capital and our nation is the great opportunity confronting the Washington Cathedral.

"The other great need is for an ecumenical and united Church. Bishop Brent said the world is too strong for a divided Church. Many ways of cooperation are open to us in the various Communion, and Washington Cathedral has pioneered in the inclusion of representatives of other Communion as Honorary Canons and members of the Cathedral Council. This is large with promise for the future. We have recently read in the press that the re-built Coventry Cathedral is to contain a Christian Center of Service which is to be used by the whole community; and this is to be connected with the Cathedral by a special Chapel of the United Churches which will belong to both Anglicans and members of other Protestant denominations, while the Cathedral proper remains under the jurisdiction of the Church of England. The thinking and aspirations of Christendom are surely in this direction. I know of no place so ideally suited to be the center of such pioneer planning and action as the Washington Cathedral. We need a place where the aims of a re-born, re-awakened, re-united Church are incarnated and declared to the world with dramatic appeal and power. I believe that Washington Cathedral is destined to be that place.

"These needs and opportunities have been happily recognized in the newly-elected Bishop, Dr. Dun. He is a man of deep spiritual conviction, and of a very clear mind, well versed in the concrete problems of church unity. I saw him the other day, and was struck alike by his physical and his spiritual vigor. I am confident that under his leadership the Cathedral, the aims of which were so largely set by Bishop Freeman, will be carried forward and the dream of 'a church for national purposes' be realized.

"We must all help to make of the National Cathedral at Washington the greatest spiritual power-house in the Western Hemisphere, the symbol of our determination to keep faith with Christ, and to seek His way for America and for the world."

Prayer for the Building of Washington Cathedral

O LORD JESUS CHRIST, who has taught us that all things are possible to him that believeth, and that Thou wilt favorably hear the prayer of those who ask in Thy Name; we plead the fulfillment of Thy promise, and beseech Thee to hasten the building, in the Capital of this Nation, of Thy House of Prayer for all people. Make speed to help us O Lord, whom with the Father and the Holy Spirit, we worship and glorify as one God, world without end. Amen.

Tablet Dedicated to Dean Phillips



Dean Phillips

Facing the south portal leading to the crypt chapel of St. Joseph of Arimathea and flanked by the flags of Church and State, both of which he served with all his heart, is the memorial tablet to the Very Rev. Ze-Barney Thorne Phillips, third active Dean of Washington Cathedral, Chaplain of the United States Senate, and President of the House of Clerical and Lay Deputies of the General Convention.

The Service of Dedication took place on St. Hilda's Day, November 18, 1943. Whether the choice of this day was by accident or design is unimportant, but it did cement Whitby and Washington more closely than the historic stone from the Abbey, which rests within the Benedictus Doorway of the Cathedral, ever could. The vested choir and Cathedral clergy, led by Mr. James P. Berkeley, found every seat in the Chapel of St. Joseph of Arimathea occupied and even the tiers of steps leading to the Chapel from the North and South Crypt Aisles were thronged with the Dean's friends. Notable among the worshippers were Mrs. Freeman, wife of the late Bishop of Washington; Viscount Halifax; John R. Mott, of the International Y.M.C.A.; Corcoran Thom and Coleman Jennings, heading respectively delegations from the Chapter and Council of the Cathedral; Dr. James Shera Montgomery, Chaplain of the United States House of Representatives, and the Heads of the three Cathedral Schools, while Mrs. Charles Warren led the delegation from All Hallows Guild, and Walter B. Clarkson headed a large number of Staff members of the Cathedral.

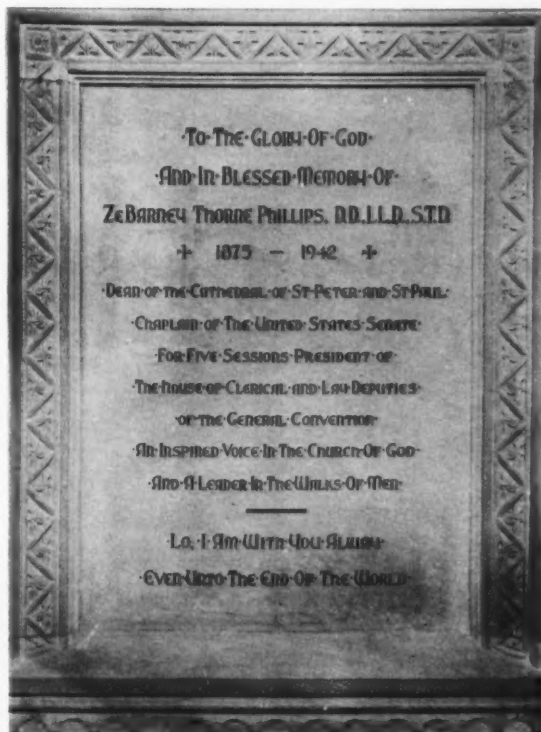
Evensong was shared by the Cathedral Clergy, Canon Wedel, Canon Smith, Canon Draper, and Dr. Charles W. Sheerin, Dr. Phillips' successor at the Church of the Epiphany. Dr. Walter Henry Gray, Suffragan Bishop of Connecticut, consecrated the tablet after it had been unveiled by the Dean's grandchildren, Guido Perera and Sallie Hews McClenahan. Standing before the beautifully sculptured tablet, the last work of the late Italo Fanfani, Dr. Noble C. Powell, Bishop of Maryland and Dr. Phillips' predecessor as Dean of the Cathedral, spoke briefly and feelingly of his dear friend and brother priest. He stated that the test of a man's life was his character and that character was a hard earned reward; that Dr. Phillips made good men better men by his example. He pointed out that the Dean poured out of his great body, mind, and spirit the power of love through a sympathetic and a kindred heart, through a nature utterly just and friendly and by possession of a soul that was spiritually cosmopolitan; that he was "a shepherd of a flock far larger than the confines of any congregation to which he was ever called upon to minister."

If one passes through the portal opposite the tablet in memory of Dr. Phillips, one must descend twelve steps to reach the floor of the Chapel of St. Joseph of Arimathea. The portal and the steps remind us of the great transition; that we must all pass through the Valley of the Shadow of Death before we can reach Life Immortal. His life demonstrated the way to life and by memory and symbol he will ever point to all pilgrims to the Cathedral the portal of the Great Divide and the joy of the Eternity he preached to all conditions of men. True, he has passed through the portal, but he has left behind him a perpetual light for those who would follow in his footsteps.

And the choir, like the heavenly host, closed the Service with—

*Angels, sing on! your faithful watches keeping;
Singing sweet fragments of the songs above;
Till morning's joy shall end the night of weeping,
And life's long shadows break in cloudless love.*

—ALBERT H. LUCAS.



Feast Days and Flowers

By MARY D. CLIFTON

LINKED with the feast days of the early Church, and with pagan rites before that time, are the flowers and plants which played so large a part in the lives of the people.

Many of the saints had a name flower and it seems natural that the Virgin Mary's name is the oftenest found among them. The Church calendar of those times differed from ours in many ways, but the saints' days were revered and observed faithfully for they were as intimately related to domestic life as to the Church.

Lady's Day, now known as the feast of the Annunciation, March 25, under the Julian calendar marked the opening of the year. Our snow-drops, "fair-maids-of-February," usher in the spring and the procession of flowers named for the Holy Virgin; these are also known as Purification Flowers and as Candlemas Lilies. It was the custom in many old churches at the Feast of the Purification, to remove from the altar the image of the Virgin and cover the place with snow-drops.

Blooming at this season is the English cowslip, or "Our Lady's-bunch-of-keys." The cuckoo flower, *cardamine pratense*, always blooms in England by March 25 and is called there "Our Lady's smock" because its white expanse of bloom resembles white linen spread on the grass.

Following these is the Marsh Marigold or Mary's-gold-of-the-marsh. The oldest known Celtic name for Marigold is

lus Mairi, flower of Mary; and Canterbury Bells were first called Mariettes. The lily-of-the-valley blooms by the first of May to welcome the Madonna month, and the flowers were once known as the Madonna's tears.

The lilies of the Annunciation are the *Lilium candidum*, the tall white lily of our grandmothers' gardens. The rose also was dedicated to the Mother of Jesus, and it was in recognition of the rose as her emblem that Saint Dominic established the devotion of the Rosary as a perpetual Ave Maria.

The slender stemmed narcissus is the Lent Lily and shares with the *anemone hepatica*, blooming in early April, the honor of being the first symbols of the Resurrection. They were carried by the early English and Dutch settlers to their new churches on Easter day.

Today the Easter Lily is the accepted symbol of the Risen Christ, but the older Church selected those flowers that first pushed their forms of living green and white up through the cold brown earth to bring the message of the Resurrection.

The day of Pentecost to the Jews became in England at an early date Whitsunday (White Sunday). This falls on the seventh Sunday after Easter, and commemorates the descent of the Holy Ghost in tongues of flame upon the heads of the apostles gathered in that house in Jerusalem. Every country has its flowers specially given to the holy day.

The pink azaleas, *Rhododendron nudiflora*, which bloomed so profusely on the hillsides and lowlands of the New Netherlands, was adopted by the Dutch families as the "Pingster-bloem," the flower of Pingster or Whitsunday.

These early settlers made high festival in New Haarlem at this season, searching the woodlands for these fragrant pink boughs with which to decorate their homes and churches, and a general holiday was declared, including the slaves.

In Germany the peony is the Pentecost rose. The Greeks believed it to be of divine origin with miraculous powers to ward off evil. It is said that the physician Paeon treated the Greeks wounded before Troy with it and gave it his name.

English tradition gives the rose to Whitsunday, along with the broom, the birch, the box and the lily-of-the-valley. Birch twigs were the foundation of Whitsun wreaths, and the poet's narcissus was sometimes called the Whitsun Lily. Whitsuntide was celebrated by every parish with the gathering of flowers and with sports and feasts on the village green. The Morris dances were part of the festivities, and plays were given at Chester. One of these Whitsuntide plays was given before Henry the VII in 1487 at Winchester Castle in honor of the birth of Prince Arthur.

The Feast of St. John, or Midsummer Day, which falls on July 5, goes back to the worship of the Druids. Every door was wreathed by green birch, fennel, St. John's wort, orpine, and white lilies. There were free feasts set before the door of every house, and processions formed and marched through the streets as a part of the festivities until forbidden by Henry VIII as provocative of riots.

Bonfires were lighted with branches of birch which figured in so many mystic rites. It kindled the St. John's fire and garlanded the houses, and its bark was tied in fagots to light the Yuletide log. About these bonfires the youths and maidens danced casting into the flames garlands of mother-wort and vervaine with prayers that all their ills might be consumed therewith.

(Continued on page 33)



Marigolds or Mary's-gold-of-the-Marsh

"A stamp album, truly judged, therefore, is but a book of windows through which the owner looks upon the universe and all its works, the Creator and His creations, men and their aspirations. Year by year, the pages fill, the windows are multiplied, the vision widened."

Cathedrals Adorn the Postage Stamps of Many Different Nations

A Brief Introduction to a Fascinating Aspect
Of the World's Favorite Hobby

By JAMES WALDO FAWCETT

IT was inevitable from the start that the monumental beauty of cathedrals and other great churches should be noticed by the designers of postage stamps. The first postal label ever issued—the famous Penny Black of Great Britain—placed on sale in London on May 6, 1840, was a work of noble artistry which still is admired by non-collectors as well as by the generality of philatelists. It represents a profile portrait of Queen Victoria and is, in effect, a paper equivalent of the copper penny of the early years of her reign.

But other countries very shortly discovered that there were valid reasons why the effigy of the sovereign head of the state should not be employed on postal paper in every instance. France, for example, made use of a sketch of the goddess Ceres instead of Napoleon III—and returned to her when he had lost his imperial throne. The United States, bringing out its premier stamps in 1849, pictured Washington and Franklin, worthies long departed from the earthly scene—hence safe from political connotations of current significance. It has been the rule that living personalities are not appropriate subjects for postage emissions in this republic. Only dead heroes and heroines appear in the American philatelic gallery.

Such limitations, however, do not apply to buildings. Parliamentary meeting places, palaces, castles, government offices, schools, even in at least one case a penitentiary, are included among thousands of "themes" adopted by stamp designers. If ecclesiastical architecture were neglected, the circumstance would be remarkable. It is but logical that some of the most notably beautiful pos-

tal compositions available to collectors reflect the sacred instinct to praise God in terms of structural and decorative achievement.

The possibilities for the accumulation and study of stamps showing cathedrals and other fine religious edifices are infinite. Several, perhaps half a dozen, large volumes might be needed for a complete collection of such specimens. The two pages of postal adhesives assembled for this number of *THE CATHEDRAL AGE* reproduce only 56 examples. Space is lacking to describe them fully. All that can be attempted is a mere "check list" which, it is hoped, may engage the interest of readers and prompt them to pursue the matter further for themselves.

Scott's *Standard Postage Stamp Catalogues*, edited by Mr. and Mrs. Hugh M. Clark of New York, are used as a guide, and the type numbers distinguishing them are repeated here, as follows:

Left side of page:

Italy, 1931—St. Anthony's Padua, A119, 50c, violet.

Philippine Islands, 1935—Barasoain Church, A63, 1p, red orange and black.

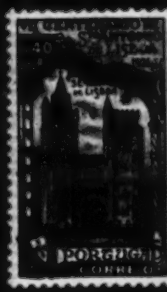
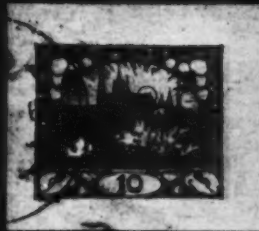
Poland, 1937—Church at Czestochowa, A76, 5g, violet blue.

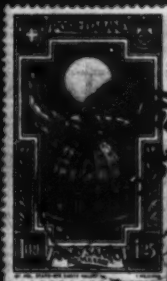
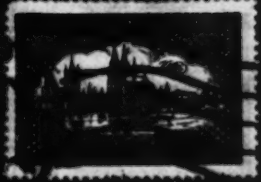
Denmark, 1934—Copenhagen towers, AP2, 10-ore, orange, to 1k, brown, five denominations.

Italy, 1912—Domes and towers of Venice, including St. Mark's, A59, 5c, indigo; 15c, dark brown.

Czechoslovakia, 1918—Hradcany at Praha (Prague), A1, 3h, red violet, to 400h, purple, ten denominations.

Austria, 1925—Minoriten Church, A55, 1s, deep green; 2s, brown rose.





The Cathedral Age

- Czechoslovakia, 1929—City Hall and Church in Praha, A36, 5k, gray green.
- Czechoslovakia, 1928—Brno Cathedral, A25, 2k, ultramarine.
- Cyprus, 1938—Peristerona Church, A38, $\frac{3}{4}$ pi, violet and black.
- France, 1930—Abbey Church, Mont St. Michel, A40, 5fr, brown.
- Sweden, 1924—Stockholm towers, A22, 5-ore, red brown, to 80-ore, green, 12 denominations.
- Austria, 1935—Maria Worth, AP6, 10g, red orange.
- Paraguay, 1929—Asuncion Cathedral, AP5, 1.90p, light red on pink; 1.90p, violet on blue.
- Jugoslavia, 1929—Duvno Cathedral, SP4, 50p plus 50p, olive green.
- Portugal, 1931—Lisbon Cathedral, A104, 40c, gray brown and buff.
- Liechtenstein, 1934—Schaan Church, A59, 10rp, deep violet.
- Bulgaria, 1917—Gevgeli, A38, 3L, claret.
- Liechtenstein, 1936—Airship Hindenburg passing Schaan Church, AP12, 1fr, rose carmine.
- Andorra, 1932—Chapel of Meritxell, A50, 1c, gray black, to 3fr, red brown, 12 denominations.
- Bulgaria, 1917—Nish, A36, 30s, orange.
- Poland, 1918—Towers of Warsaw, A2, 5f on 2gr, brown and buff—emergency stamp.
- Austria, 1935—Church of the Minorites, AP14, 80g, light brown.
- Spain, 1936—Saragossa Cathedral, A147, 15c, dull green.
- Hungary, 1936—Cathedral and Parliament Building in Budapest, AP12, 40f, bright blue; 52f, red orange; 60f, bright violet; 80f, slate green—a modern design, not very successful.
- Hungary, 1926—St. Matthias Cathedral, A26, 10f, deep blue; 16f, dark violet; 20f, carmine; 25f, light brown—a conservative design, more appealing.
- Czechoslovakia, 1937—Praha Cathedral, A75, 2k, green; 2.50k, blue.
- Right side of page:
- Poland, 1936—Wilnie (Wilno) Cathedral, A74, 1z, brown.
- Dominican Republic, 1931—Cathedral of Santo Domingo, "the first church in America," A32, 1c, green, to 10c, light blue, six denominations.
- Rumania, 1906—Alba Iulia Cathedral with King Carol I marching in procession, 1896, A35, 1L, vermilion and black.
- Panama, 1915—Ruins of Cathedral of Old Panama City, A28, 2 $\frac{1}{2}$ c, scarlet and black.
- Bosnia and Herzegovina, 1917—Design for Cathedral at Serajevo in memory of the Archduke Francis Ferdinand and his wife, assassinated in 1914, SP3, 10h, violet black.
- Czechoslovakia, 1929—Brno Cathedral, A34, 3k, red brown.
- Finland, 1932—Nikolai Church at Helsinki, SP10, 2m plus 20p, deep violet and red.
- Vatican City, 1933—St. Peter's, Rome, from the Vatican Gardens, A7, 30c, black and dark brown, to 80c, rose and dark brown, four denominations.
- Norway, 1930—Nidaros Cathedral, A20, 15-ore, brown and black.
- Austria, 1929—St. Stephen's, Vienna, A65, 2s, dark green.
- Germany, 1930—Cologne Cathedral, A63, 2m, dark blue.
- Belgium, 1928—St. Bavon's, Ghent, SP25, 60c plus 15c, red brown.
- Czechoslovakia, 1936—Olomouc, A71, 5k, green.
- Spain, 1936—Burgos Cathedral, A145, 5c, gray brown.
- Cyprus, 1934—St. Sophia's, A31, 4 $\frac{1}{2}$ pi, dark carmine and black.
- Guatemala, 1902—Cathedral of Guatemala City, A33, 20c, rose lilac and black.
- France, 1930—Notre Dame, Marseilles, AP1, 1.50fr, carmine; 1.50fr, ultramarine.
- Denmark, 1936—Nikolai Church, A37, 5-ore, green; 7-ore, violet.
- Austria, 1935—Salzburg, AP9, 25g, violet brown.
- France, 1936—Paris skyline including Notre Dame and other churches, AP3, 85c, green, to 50fr, emerald, seven denominations.
- Italy, 1933—Dome of St. Peter's, A163, 20c, rose red; 1.25L, deep blue.
- Argentine Republic, 1934—Cathedral at Buenos Aires, A125, 15c, dark blue.
- Belgium, 1928—St. Gudule's, Brussels, SP26, 1.75fr plus 25c, violet blue.
- Central Lithuania, 1921—St. Nicholas Cathedral, A8, 1m, dark gray and yellow; perforated and imperforate.
- Austria, 1935—Hallstatt, AP8, 20g, gray blue.
- Bulgaria, 1917—Okhrida, A37, 50s, violet.
- Bulgaria, 1911—Holy Trinity Monastery Church, A30, 2L, dull purple and black.
- Nicaragua, 1914—Leon Cathedral, A25, 20c, slate.
- Denmark, 1936—Ribe Cathedral, A39, 30-ore, blue.

The stamps here represented are arranged at random. No significance attaches to their position. All are beautiful, none beyond the means of the average collector.

In the preparation of the list the assistance of Mrs. Catharine L. Manning, philatelic curator of the Smithsonian Institution, was exceedingly helpful.

Decorations for St. Albans Graduates

Canon Albert Hawley Lucas, Headmaster of St. Albans, has learned of four more of his "boys" who have been decorated in this war for deeds of heroism. The entire Cathedral family is proud of them!

Major William Gould Jones, class of 1934, graduate of Princeton University in 1938, was decorated with the Order of the British Empire, ordered by King George VI of England on his last birthday, for meritorious achievement in the Middle East between November 1941 and February 1943.

The citation was: "This officer was one of the original U. S. officers to arrive in the Middle East on November 22, 1941. While his official position has been that of a staff officer, his activities have covered nearly every aspect of liaison between General Maxwell's headquarters and the British Forces. His energy, helpfulness and consideration have been remarked upon by all with whom he has had contact on the British side and cordial relationship established is largely the result of his personal efforts. He was largely instrumental in the setting up and co-ordination of the U. S. Public Relations executive with the opposite British executive." The Order was presented to Major Jones by the Counsellor of the British Embassy, Mr. Michael Wright.

Sergeant John Malcolm de Sieyes, class of 1936, graduated a half year ahead of his class at Dartmouth College. He was called by the French Army to serve as an officer candidate for the Alpine Chasseurs. Later he was captured by the Germans, but escaped, returning to this country where he graduated from the Harvard School of Business. He is now an American citizen. He has been awarded the Air Medal and two oak leaf clusters for fifteen missions over Europe.

His citation for the Air Medal reads: "For exceptionally meritorious achievement while participating in five separate bomber combat missions over enemy occupied continental Europe. The courage, coolness, and skill displayed by this enlisted man upon these occasions reflect great credit upon himself and the Armed Forces of the United States."

Lieutenant James Munroe Nixon, U. S. Army Air Corps, graduated from St. Albans

in the class of 1937 and from the University of Virginia in 1941. His mother wrote Canon Lucas recently: "Snapshots of him in his last letter showed the General pinning the Air Medal on him and Jimmy's remarks on the back of the picture read, 'Me and the General. I was the only guy he could look down at and he seemed to enjoy it.'"

The following excerpt is from a newspaper article: "Somewhere in New Guinea. Lieut. Gen. George C. Kenney, Commander of the Allied air forces in the Southwest Pacific area, has awarded the Air Medal to First Lieut. James M. Nixon of Tucson, Arizona, 'for meritorious achievement while participating in twenty-five operational flight missions in the Southwest Pacific during which hostile contact was probable and expected.' In the course of these operations he escorted bombers and transport planes, made interception and attack missions, and patrol and reconnaissance flights. During many of the flights strafing and bombing attacks were made from dangerously low altitudes, destroying and damaging enemy installations and equipment. Fighter squadrons of the Fifth Air Force, with which he is on duty, have played a major role in General MacArthur's co-ordinated air, land, and sea offensive against the Japanese in the South Pacific."

First Lieutenant Henry S. Huidekoper, U. S. Marine Corps Reserve, graduated in the class of 1939. His late father and an uncle gave the Rood Screen in Washington

Cathedral.

His Air Medal citation was: "For meritorious achievement while participating in aerial attacks against the enemy as pilot of a fighter plane attached to a Marine aircraft group September 5 to October 14, 1943. Lieutenant Huidekoper took part in numerous missions including strike cover, strafings, fighter sweeps, and patrols. On September 27, in a fighter sweep over the enemy held Kahili, he shot down one Zero in flames, but sustained damage to his plane such that great skill was required to maneuver it back for a successful landing at his base. His courageous conduct was in keeping with the highest traditions of the United States Naval Service. W. F. Halsey, Admiral, U. S. Navy."



Sgt. John Malcom de Sieyes



1st Lt. Henry S. Huidekoper



Major Wm. Gould Jones

A Prayer for the Christian People at War

O Lord God of Hosts, whose ways must prevail in the life of men and nations; Look in compassion upon all who are involved in war. Temper our purpose with justice and mercy, that we may never yield to force nor make peace with oppression. Where our resistance is according to Thy will, grant swift and certain victory, and crown our sacrifice with lasting peace. Guide with Thy wisdom those who govern the United Nations—especially our President and his advisors. Bring to repentance those who trample down Thy truth. Strengthen and preserve those who count not their lives dear unto themselves. Comfort all who mourn and those who watch in loneliness. Give tenderness and good success to all Thy ministering servants. Deliver from persecution those who are enslaved. And reunite the peoples under His rule who gave His life that Thy Kingdom might appear, Thy Son, Our Saviour Jesus Christ. Amen.

The Herb Corner

Include an Herb Patch in Your Victory Garden

By THE POE SISTERS



Rosemary

AN Herb Patch, no matter how small, should be an important part of every Victory Garden this year, for it will insure the flavor and imagination which will make memorable the otherwise most prosaic of meals.

Herbs lend to any dish a charm that is part of the magic of yesterday and, at the same time, make possible more attractive cookery today.

In the capacious wallets of the Pilgrim Mothers were treasured herb seeds and cuttings from Old England. Those wise ancestors of ours knew an Herb Patch in the New World would mean a link with the Old through the pleasant fragrance it would give as well as needed flavor for their food.

The good ladies of Jamestown Colony too brought their herb friends with them.

Makers of Herb Patches today would do well if they followed the examples of these Colonial folk.

Victory gardeners in planning their crops should realize that for an Herb Patch only a tiny plot of ground is needed. An area 6 by 8 feet will be sufficient.

By careful planting and care this amount of ground will keep a household table well supplied the year around, green fresh herbs in the summer and dried ones for the winter.



Write for information about herb seedlings:

The Cottage Herb Garden
Washington Cathedral
Washington 16, D. C.

Having selected the site of your Herb Patch the next step is to furnish it with its gentle inhabitants.

Henry Beston, master herbarist, in his book *Herbs and the Earth* speaks of the "ten great herbs." In selecting his group he included those which had only one or both of herbs' abiding virtues—fragrance and flavor.

In planning a small garden we are concerned primarily with herbs whose chief gift is flavor. In an ideal Herb Patch one should place a Sage Plant, benefactor of humanity, in one of its corners. A Rosemary plant might well be at another corner. Rosemary is an aristocrat of herbs with scented spikes which make delectable many foods.

Around the edge plant Basil, the King's plant, enricher of salads, affinity of tomatoes and promoter of good flavor in meats. At the back plant Dill and Caraway, graceful in appearance and producing seeds which blend perfectly with many dishes.

Give a good part of your space to the growing of Sweet and Pot Marjorams. They are amiable herbs, friendly to all and which improve almost any food.

And do not forget to plant Summer and Winter Savory in your Herb Patch. To mention their many virtues would take too much space. Put a pinch of Winter Savory in stew, ragout or just plain hash. It glorifies the flavor of them all. A pinch of Summer Savory in string beans will make the most reluctant vegetarian rejoice.

Thyme, beloved of bees and poets, cannot be left out of any Herb Patch if it is to be truly successful. Its qualities of flavor are world-known.

Parsley should not be forgotten. From the time of the ancient Greeks it is one of the best known of all herbs. Strangely enough, it is hard to grow. But persist, it will be well worth your efforts.

In the Cottage Herb Garden at Washington Cathedral many of these herbs flourish. Hundreds of young plants journey yearly to the homes of herb lovers to add to the success of their Herb Patches.

Builders Departed

It is the duty of THE CATHEDRAL AGE to report the passing of men and women who have contributed of themselves to the improvement and beautification of the world in terms of service to religion and architecture. Two such devoted persons were those who were commemorated in the following editorials from the *Washington Evening Star* for January 3 and 8, respectively:

Sir Edwin L. Lutyens

Sir Edwin L. Lutyens was a great personality as well as a great architect. His gifts were so many and so rich that it is safe to say he might have been sure of success in any field of enterprise to which he was attracted. His choice of architecture, of course, was a wise decision. A designer of buildings sees his dreams fulfilled as few other men do, and he was one who wanted results that were apparent even to the untrained eye.

Born in London in 1869, Sir Edwin's career from the start naturally was influenced by Wren. His autobiographical sketch in "Who's Who" speaks of being educated "privately." The fact is that he was largely self-prepared. Only nineteen when he received his first commission, at no time thereafter did he rest. His achievements included the Cenotaph in Whitehall, the British School of Art in Rome, the Picture Gallery and the War Memorial at Johannesburg, the offices of the Anglo-Persian Oil Company, many institutional structures, exhibition halls at different world's fairs and a considerable number of private homes. Though a Protestant, he was selected to design the Roman Catholic Cathedral at Liverpool. His genius as a town planner was recognized when he was asked to create the new capital of India at New Delhi. The group of edifices erected from his drawings there embraced the Parliament House, the Vice Regal Lodge and several palaces.

Sir Edwin was known in Washington particularly for the British Embassy on Massachusetts Avenue. It is characteristic of him in that it is faithful to the aesthetic traditions of his country yet contains something distinctively his own. The red brick walls with white trim and the high slate roofs and towering chimneys are what might have been expected, but the shielded residential unit behind the chancery—"a modern English rural mansion" in effect—is a surprise for which only the architect was responsible.

Death has come to Sir Edwin at a moment when he was needed as perhaps never before. He was the president of the Royal Academy and was serving as head of the committee of the academy charged with solving the artistic and utilitarian problems of rebuilding the ruined cities of Britain.

Mrs. Herbert Hoover

Mrs. Herbert Hoover is not forgotten in Washington. News of her sudden death already has stirred remembrance of her activities in the days when her husband was food administrator, then Secretary of Commerce and finally President. Many anecdotes are told in illustration of the beauty of her character. She was one of the most notably generous of women. Her life was selfless. It was part of her nature to be wholly devoted to others. The skill with which she concealed her services is a legend. Her tactfulness has been proverbial. She was a hostess with an instinct for making every guest at home.

The same gracious charm distinguished Mrs. Hoover in her meeting with strangers. She especially loved small children and spared herself nothing in their behalf. Cultural matters always interested her. She was a liberal scholar in the true meaning of that phrase, well acquainted with science and philosophy and competent to make her own contribution to the advancement of learning. Her share in the translation of the works of Georg Agricola, "the father of mineralogy," has been acknowledged. The War Library at Leland Stanford owes much to her help.

PLACED STONE AT WASHINGTON CATHEDRAL 1931

How precious was her constant aid to Mr. Hoover only he is qualified to tell. They were companionable in the highest degree. She sailed with him for China the day after their marriage in 1898. The Boxer rebellion, the siege of Tientsin, experiences on the frontiers of China and Australia, relief enterprises in Europe during and after the First World War, a long struggle with economic dislocation, two bitter political campaigns—these were but incidents in their career together. Mrs. Hoover will be remembered in relation to the history of her time. Her particular memorial in Washington is the "Women's Porch" of Washington Cathedral, the first stone of which she set in 1931.

To Mary of Nazareth

*Sister to all of us whose sons are leaving,
Mother of Jesus, who waited patiently
In Nazareth, grant us your humble courage.
Our sons fight in the air, on land and sea.*

*How many times you must have held your head high,
Swallowed your tears, smiled to Him from the door
When He turned back to wave. Mother of Jesus,
Remember us. Our sons go forth to war.*

—EDNA L. S. BARKER

College of Preachers

(Continued from page 9)



Clergy students discuss mutual problems during luncheon.

there for an extended period of time. Seventeen of us gathered in Washington on Monday, November 15th.

"The years between seemed to fall away, and the Fellows slipped easily and naturally back into the ways and customs of the College. Those were rich moments when, under the direction of the Warden, we gathered in the Common Room and each man told of some insight which he could share with the group. How varied they were, illustrating at how many points our Christian religion touches the needs of life! Dr. John R. Mott, the leader of the conference, now grown old and venerable in Christ's service, spoke simple, practical, far-visioned words about the opportunities for Christ and His Church in this momentous time."

The staff of the College consists of the present Warden, and of the other Canons of the Cathedral—Canon Charles W. F. Smith and Canon Merritt F. Williams (on leave as Chaplain in the Navy). The war has reduced the activities of the College only very slightly, though it is beginning to labor under the serious handicap of reduced income from endowments.

During periods of the year (mainly Advent and Lent) when regular preaching conferences seem inadvisable, the College is often privileged to offer hospitality to other conference groups. In early January of this year, for example, the College entertained for the fourth time what is coming to be known as a Church Unity Conference—a bringing together of the leading representatives of the ecumenical movement in America. The conference was under the joint auspices of the College

and the Committee which carries on the work of the World Council of Churches in the United States.

One of the features of the work of the College is its library service. All "alumni" of the College enjoy the privilege of borrowing books by mail for the rest of their lives. A sizable and growing circulating library is, accordingly, travelling all over the country in mail bags. A reader may keep a book for a month, postage being paid by the College. At present the library sends out books to over 2,000 readers.

Bishop of Burma Road

The Rt. Rev. Y. Y. Tsu, Bishop of Kunming and Assistant Bishop of Hong Kong, known as "The Bishop of Burma Road," preached in the Cathedral January 9. The following is quoted from his very inspiring sermon: "The War has brought allied nations together in a struggle for human decency and freedom. But long before war was ever thought of, the Christian Church has sought to bring the peoples of the world together in a Brotherhood of Man."

"Long before the Four Freedoms were ever formulated, the Christian Church has been proclaiming the message in the beautiful words of an ancient prophecy: 'To preach the Gospel to the poor, to heal the broken-hearted, to bring release to captives, and sight to the blind, to liberate those who are bruised.' It is a timely reminder to Christian people that to them is given the great task of reconciliation, to heal the wounds of war and to help build for an abiding peace in the world."

✦ ✦ ✦

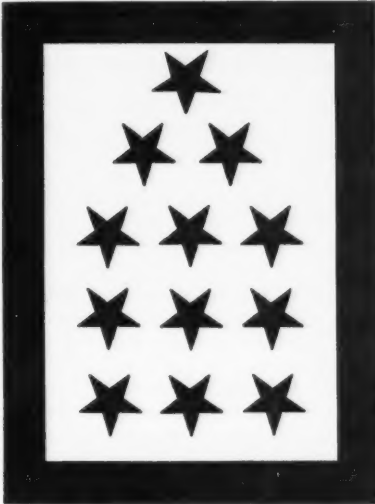
If you do not use the card in this issue for your own renewal or a gift membership-subscription to The National Cathedral Association, won't you persuade a friend to use it? Tell someone about THE CATHEDRAL AGE!



Washington Cathedral Chronicles

Edward L. Marr Joins the Navy

The twelfth star is now entered in the Cathedral Staff Service Flag for Edward L. Marr, affectionately known to his friends as "Eddie." He is Assistant Verger and enters the U. S. Naval Reserve early in March.



Marr is the third member of the staff of vergers to enlist. In April he would have celebrated the tenth anniversary of his association with the Cathedral. In that period he has assisted with the details of some of the largest services held in the Cathedral's history. With loss of personnel the duties of Marr and of Mr. James P. Berkeley, Senior Verger, have been increasingly heavy. He will be missed by the whole Cathedral family. In speaking of his entrance into the Navy, he said: "The main thing I'll miss is the fellowship of people here at the Cathedral."

We salute you, Eddie! Hurry back!

Visiting Cathedral Precentor

On January 13 the Rev. Charles Clark, RAAF Chaplain, nephew of Mrs. Olive Snodgrass of the Girls' School, sang Evensong. Before entering the Service Chaplain Clark was Precentor of Goulburn Cathedral, New South Wales, Australia.

United Services at Cathedral

On January 29 Mr. Basil Mathews preached at Washington Cathedral in the series of "Services on Behalf of a United People in Time of National Emergency." These monthly services are sponsored jointly by the Washington Federation of Churches and the Cathedral. They were inaugurated immediately following Pearl Harbor. Mr. Matthews is a prominent author and lecturer and is professor-elect of Union College, British Columbia.

The Rev. William Barrow Pugh, Stated Clerk of the Pres-

byterian Church in the U. S. and Chairman of the General Commission on Army and Navy Chaplains preached February 20, in this same series. In the summer and fall of 1943 he toured the theaters of war operations in Europe, Africa, Asia and South America as a representative of all the non-Roman Catholic and non-Jewish churches in this country.

At this United Service the U. S. Naval Academy Choir furnished the music. The Society of Sponsors of the U. S. Navy had a large group present under the direction of Mrs. Russell C. Langdon.

Dr. Ernest L. Stockton Named Executive Secretary of Cathedral

Announcement has been made of the appointment of Dr. Ernest L. Stockton as Executive Secretary of Washington Cathedral. This position became vacant several months ago when Mr. Alfred Gordon Stoughton resigned to enter the United States Army.

Dr. Stockton brings to the Cathedral position an enviable record of accomplishment in the field of education and of promotional work. He received the B.A., LL.B., and M.A. degrees from Cumberland University in Tennessee. The list of alumni graduated from this institution in its nearly one hundred years of existence includes the present distinguished Secretary of State Cordell Hull, two Justices of the Supreme Court, and a surprisingly large number of Senators and Congressmen from Tennessee.

The LL.D. degree was received from Centre College, Kentucky, and he engaged in graduate study at Peabody College and the University of Chicago and passed the Tennessee Bar Examination.

In 1916 Dr. Stockton returned to Cumberland University as professor of literature and in 1919 became Dean, but continued his teaching. In 1926 he was named President and continued in that capacity until the United States Army took over the institution in 1941 for war training. Since that time Dr. Stockton has been a member of the Executive Staff of the Coordinator of Inter-American Affairs in Washington, D. C. He is married and lives in nearby Alexandria, Virginia. He assumed his Cathedral post March 7.

The new Executive Secretary is known as an excellent public speaker. He has had numerous articles published in religious and educational periodicals. In describing him, Chief Justice Grafton Green of the Supreme Court of Tennessee recently wrote: "He is particularly gifted in expression and makes a pleasing and forceful address. He is sympathetic and engaging in his manners and is admirably qualified to function in the work of human relations."

The Cathedral family welcomes Ernest L. Stockton.

Fine Volume Printed

THE PICTURE OF THE HEAVENLY JERUSALEM IN THE WRITINGS OF JOHANNES OF FECAMP DE CONTEMPLATIVA VITA AND IN THE ELIZABETHAN HYMNS. Edited from the Sources by Stephen A. Hurlbut, M.A. Printed by the Author at The Saint Albans Press, Washington, D. C. Limited edition of 320 copies, 150 pages, octavo, \$3.25.

Mr. Stephen A. Hurlbut, Master at St. Albans School, has

The Cathedral Age

another beautiful book to his credit. For many years he has pursued, as an avocation, the art of fine printing. Working in a closet of his school lodging, Mr. Hurlbut has produced a series of books of which any printing expert could be proud.

The title indicates the contents—a collection of classics of Christian literature dealing with the “concept of the ideal City of God, Augustine’s *Civitas Dei*, the new and heavenly Jerusalem.” It is illustrated, attractively bound, with a slip-case and may well become a collector’s item.

Miss Claudine E. Clements, teacher of Sacred Studies in our National Cathedral School for Girls, writes the following:

“Mr. Hurlbut has done his readers a two-fold service. The first part of his book enables them to follow the changing picture of the heavenly Jerusalem, from the time it was first outlined by Old Testament writers, until it became a symbol of the blessedness of the heavenly life, the glory of the Church, and the social ideals of a Christian commonwealth. The second part includes some of the treasures of mediaeval and Elizabethan devotion in praise of the celestial city, and much scholarly help in understanding them.

“This is a timely publication. Since the days of John the Seer, Christian thought has found, in the ‘city never built with hands,’ security in the midst of strife, purpose in spite of confusion.”

Madonna After Raphael—[1483-1520]

The painting of the Virgin and Child that now hangs in the entrance to St. Joseph of Arimathea Chapel is the gift of Mr. Gino L. Perera in memory of the late Dean Phillips. The picture is an excellent copy after Raphael and was probably painted about the middle of the sixteenth century. The original has been since 1792 in Bridgewater House, London, whence it derives its familiar designation as the Bridgewater Madonna. Raphael was about twenty-four years old when he painted it. His early development under the influence of his native Umbrian masters had been followed by three or four years in Florence, and he was just on the threshold of his brilliant career in Rome. He picked up new ideas on every hand. Inspiration for the Bridgewater Madonna was furnished by Michelangelo’s sculptured tondo of the Virgin with the Christ Child and Infant St. John now in the Royal Academy, London. In the tondo the vigorous movement of the Child is explained by His being startled at a bird that the little St. John holds out to Him while the Virgin looks at the Saint and reaches out her hand to restrain him.

Through drawings in Paris, Florence, and London we can trace Raphael’s development of part of the sculptor’s composition into the differently motivated Bridgewater design, where the Child throws Himself back to look up into the brooding eyes of His mother. All the pomp and circumstance, all the reserve and austerity of the primitive Madonnas have vanished. The slender gold circles above the heads of Christ and the Virgin are the only outward symbols of their divinity.

Raphael uses the Madonna theme here, as elsewhere, to express the tender human beauty and grace in the relationship of mother and child, and not a little of his success is due to his mastery of composition, his harmonious blending of vigorous movement and pensive calm, his perfect balancing of con-

trasted poses. It is a joy to follow the flow of one form into another. What could be more sensitive than the flower-like caress of the Madonna’s hands lying along either side of the Child’s body, what more maternal than the gentle inclination of her head! Better suited than the title “Bridgewater Madonna” is the picture’s other designation, “La plus belle des Vierges.”

—FERN RUSK SHAPLEY,
National Gallery of Art,
Washington, D. C.

Additional Notes on the Bridgewater Madonna

The original Madonna was painted on wood but has been transferred to canvas. Its dimensions are 2’8” x 1’10”.

It was originally in the Seignelay collection, then in the Orleans Gallery and was purchased by the Earl of Bridgewater for £3000 (\$15,000). It is still in Bridgewater House, London.

The date is in doubt. Some ascribe it to the Florentine period and some to the Roman period. Two dates given are 1507 and 1510.

According to *The Raphael Book*, by Frank Ray Fraprie (Boston, 1892), “Seven or more ancient copies exist.”

It is known that while Raphael was in Rome it was his custom to merely sketch in outline certain of his works, leaving the balance to be filled in by his students of whom Giulio Romano was his favorite. (*Raphael in Rome*, Julia Cartwright, London, 1895.)

There is some opinion to the effect that this copy was executed in Raphael’s atelier and possibly by Giulio Romano, who died in 1546.

Memorials

All Hallows Guild announces the following memorials received:

The Very Rev. ZeBarney Thorne Phillips—a Flowering Crabapple Tree, given by the Guild in appreciation of his co-operation and deep interest in the Guild; A bed of white azaleas to surround the tree, given by Mrs. Phillips. Seeds, given by Frances Burchell Burr Stone.

Mary W. Brastow—Roses given by her daughter, Miss Anna C. Brastow.

Mary Emery Hillard—Border of Perennial Purple Mint, given by Miss Anna C. Brastow.

Form of Testamentary Disposition

PERSONAL PROPERTY

I give and bequeath to the Protestant Episcopal Cathedral Foundation of the District of Columbia, a body corporate, the sum of dollars.

REAL ESTATE

I give and devise to the Protestant Episcopal Cathedral Foundation of the District of Columbia, a body corporate, and its successors, forever

(In the District of Columbia and in most of the States, a will bequeathing personal property or devising real estate should be signed by the testator and attested and subscribed in his presence by at least two credible witnesses. In a few states three witnesses are required.)

Giovanni Gabrielli Album Published

The Victor Company has made another unique and outstanding contribution to their long list of worthwhile recordings by the recent release of four double-faced discs featuring the Processional and Ceremonial music of Giovanni Gabrielli, XVI Century Venetian composer. The Harvard Glee Club, Radcliffe Choral Society, the Brass Choir of the Boston Symphony Orchestra and the eminent organist, E. Power Biggs, collaborate in the presentation of this effective but much neglected music. The conductor is G. Wallace Woodworth.

There are three numbers in this Album. The first, "In Ecclesiis Benedicite Domino," shows immediately why Gabrielli is considered the outstanding musical innovator of his time. In this, as well as the two remaining numbers, i.e.: "O Jesu Mi Dulcissime" and "The Jubilate Deo," we discover to whom Handel is indebted for many of his choral effects. Also, we have foreshadowings of the coming Lutheran Chorale. Being a master contrapuntist of the Netherlands school, Gabrielli gives us intricate weavings of many parts in the effortless Palestrina manner and some lovely antiphonal effects are produced in the second part of "O Jesu Mi Dulcissime." The "Jubilate Deo" is done in the grand manner and builds up to an overpowering and exciting climax with incisive rhythms and strong contrasts.

The choral work of the two college choirs is easily the outstanding feature of these recordings. The organ rarely records well and even such artistry as E. Power Biggs displays seems unable to make it otherwise. The Brass Choir's contribution was harsh and strident in the first of the three numbers. One gets the impression that this could have been avoided if they had been placed farther away from the microphone when the recordings were made.

This Album should be in the library of every school and college with a comprehensive music department, for it is an illuminating example of one particular period of composition.
—ELLIS VARLEY.

Easter for Eastern Christendom

(Continued from page 7)

significant effect in its strategic area, with dark Africa on one side and equally dark Arabia across the Red Sea on the other.

The *Armenian Church* is too well known for more than mention. After its tragic history during and after the First World War, the church is now divided. Part, made up of refugees, is in Syria, and part in the Armenian Soviet. It is to be hoped that both sections may be free of persecution, and that they may receive aid from the West, without the accompanying imperialistic interests and resulting tragedies of the past.

The Uniate churches are allowed to use their historic rituals in their ancient tongues. But they are proud of their association with the Roman Catholic Church, some

of them to the point of claiming membership from the very beginning. They benefit from both the zealous educational and religious activities of that church in the East, and the training provided for their priests either in the Levant or in "national" colleges in Rome.

CHALLENGE TO WESTERN CHRISTENDOM

Let us think again at Easter of these precious, historic churches of Oriental Christendom in Palestine and adjacent lands. To those who know and love them, it is painful to see these Christians turn to Catholicism—to lose their historic independence if not their identity; or to western materialism—to wander in sterile deserts worse than those of sand or flinty waste always so near them.

Already Protestant churches have made notable contributions through evangelistic, medical and agricultural missions, educational work in numerous lower schools, outstanding success in Bible translation and in higher education. Particular attention is called to American Near East Colleges in Beirut, Constantinople or Istanbul, Athens and Sofia, and other institutions like the American University at Cairo.

The chief point here emphasized, notwithstanding the work of the Church of England in the most historic Diocese of the Anglican Bishop of Jerusalem, is that the Episcopal Church in America may well accomplish much more for Eastern Christendom. A primary advantage is that Near Easterners and their governments, now more nationalistic than ever, accept Americans as having no ulterior motives. Also, the church in the United States has superior resources for such devotion.

Especially among the younger people of the East there are stirrings and aspirations, but generally speaking their leaders lack appropriate training. Aid should come from a church which, with its own rich tradition, would be able to guide them in both preserving and quickening theirs. With such aid the churches of the East, not losing identity or breaking tradition, may come to new life. And, living anew, they would be far more useful than as displays in the museum of historic Christendom! They would once more witness to the world—and, not the least important, to the Mohammedan world, in the midst of which they live. They should not desire for themselves, and we should not desire for them, intellectual and material advantages to the disparagement of their Moslem compatriots. But, respected anew, they could lead the way out of their hostile, overwhelming environment to the stage of life which must come—when Christian and Moslem can live and cooperate on equal terms of citizenship.

They Also Serve the Cathedral

FEW people have contributed to Washington Cathedral as much of lasting beauty as Miss Lucy V. Mackrille. Among her finest pieces of ecclesiastical embroidery are the Altar falls used in Bethlehem Chapel, the exquisite blue chalice veil of Washington showing the Capitol, Washington Monument, the Cathedral and an angel blowing a trumpet. She is now making a very elaborate frontal for the High Altar, utilizing a fine piece of 17th century embroidery given to the Cathedral by Miss Bell Gurnee. This frontal will be used for the first time on Easter Sunday and again at Dr. Dun's Consecration. It will be kept for special occasions.

Miss Mackrille is so modest one usually has to find out about her many accomplishments from others. She is quick to praise the persons with whom she studied the art of making vestments.

Dr. William Andrew Leonard, Rector of St. John's Church, Washington, D. C., in 1880-89 (afterwards Bishop of Ohio), was largely responsible for Miss Mackrille entering Altar work. One day he approached her with this request, "Lucy, we want you in St. John's Altar Guild. Will you come?" She accepted and speaks enthusiastically of her early training there with Miss Ella Smith and Miss Harriet McKean. "They taught me all they knew about Altar Guilds," she reminisced, "how to arrange flowers for the great festivals of the Church Year, palms for Palm Sunday and fruits for Thanksgiving. No effort was too great for us to make for the Altar and Sanctuary—the Holy of Holies—for God was there. We didn't mind getting up at three o'clock in the morning on Easter or Christmas, to hurry to the Church to arrange the flowers on the Altar to have them as fresh as possible for services. It always made me think of Mary going to the tomb Easter morning with spices for our Blessed Lord."

Miss Mackrille also learned from Miss McKean how to cut out and make surplices. She learned quickly and soon excelled in this work, too. As a small child her grandmother had taught her to sew fine seams and to make beautiful buttonholes—she had not forgotten.

When Bishop Satterlee became the first Bishop of Washington, he made St. Mark's Church his pro-Cathedral. He found the Altar in need of furnishings and early requested Miss Mackrille, who had become his secretary, to make the vestments. In telling of the conversation, Miss Mackrille repeats, "But Bishop," I said, "I do not know how to do Church embroidery." "Well," he said, stamping his foot and pounding his fist into his upturned palm, "can't you learn?" That remark was typical of Bishop Satterlee. He never let an obstacle stand in his way if he could help it."

Although she had planned to study journalism, Miss Mackrille went to Baltimore and became a pupil of the All Saints Sisters. This was the introduction to what became her real vocation. For several years she had been studying painting, using oils and water colors. This was an excellent background for her future life-work.

After study in Baltimore she pursued the art further in

England, at St. Mary's, Wantage, that country's oldest embroidery school. Her first assignment was the Head of Christ and a forty-five inch figure of the Good Shepherd, ordinarily the very last lesson that a student in Church Embroidery attempts. When she returned to America she brought work-frames, patterns of all the vestments, silks, designs, measurements—everything that she would need for her new career.

Then she organized a class of workers at St. Mark's which met twice a week. They soon had many of the vestments required for the Clergy and Altar. Some of the vestments are still in use, though made almost forty years ago. Next they turned their attention to making vestments for the coming Cathedral. When the Apse was far enough advanced and the roof was on, they met and worked in the Sacristy of St. John's Chapel.

"When Bethlehem Chapel was opened for worship everything was in readiness," she remembers with pride, "stoles, all the Altar linens, burses, veils, surplices, albs, cassocks and cottas for the choir. That was a great day!"

"Then the Embroidery Guild resolved itself into the Altar Guild, and so it continued from that day to this. That has been thirty years. Many of our members have gone on to the heavenly choir; but the vestments are still in use. We now have eight altars to care for, and we keep them in perfect order. Some of those precious souls who worked so long and so devotedly with me in the making of the vestments are: Julia M. Gilliss, Irene Noble, Mary Lothrop, Mrs. C. T. Lowell, Blanche Baker, Mrs. J. Owen Dorsey, Mrs. A. VanderVeer, and Mary B. Lewis.

"The College of Preachers came into being next, and we supplied that with every piece of linen and every Altar Vestment, even the glorious blue and gold dossal and baldachino.

"When the General Convention met at Washington Cathedral in 1928 we supplied everything that was needed for the Jerusalem Altar, and the imposing dossal back of the High Altar, covering up the bare walls with blue, gold, and red silk damask."

Miss Mackrille has written two excellent books in this field, *Handbook for Altar Guilds* and *Church Embroidery and Church Vestments*. Each worshipper in the Cathedral has seen her beautiful work. The staff pays tribute to this true and loyal Cathedral friend. Theda Kenyon, author of the poem "The Vestment Maker," beautifully expresses the pride which such an artist as Miss Mackrille must take in her work.

"Into the sanctuary, work of my hands,
Go, and be worthy!
There in the very Presence of God,
Before the Most Holy,
Gleam fairer, thou, than the lights
On the pale Altar . . .
. . . Up to the very Altar, work of my heart,
Go—be thy message
Mute on the ears of man, heard of God:
Plead there for forgiveness . . .
Shine purer, thou, than the flowers
Strewn on the Altar."

Church of the Redemption

(Continued from page 13)

in teakwood with a columned Reredos containing a copy of a painting of the Madonna and Child by Giovanni Bellini. Above the Reredos are a Crucifix and figures of Our Lady and St. John, which were carved at Bolzano in the Italian Tyrol.

Inset in the panelling on either side of the Altar are two tablets, one recording the gift of the Crucifix and figures, the pulpit, the Altar and the altar rails by the Dean and Chapter of York in thanksgiving for 13 centuries of Christian life in the Diocese of York, A.D. 627-1927. The other tablet records the gift of other features in the Church by all the dioceses of India and Burma in thanksgiving for the work of Lord Irwin in India.

It is an interesting contrast to pass from the large and opulent constructions carried by the Government from the public purse to the buildings of a more anxious individual economy. The Church of the Redemption is apt to give at first an impression of an afterthought; and certainly there is little indication that centuries

hence New Delhi will be remembered like Goa or for that matter Shah Jahan's Delhi, by the magnificence of its religious buildings. In its own way, however, this Church has a marked character and a degree of individuality not very common in Christian and especially Anglican churches in India. Its appearance has received much criticism but is never unnoticed; this is a reflection of its individuality rather in the same way as colorless characters produce no argument. It is indeed an arresting building with that quality of restrained difference which is perhaps the mark of a successful building as a successful man.

Its parishioners are inevitably largely official and largely European, for the town itself after all is like Washington—an official creation. But it does not stop at that and has its place also for all classes and for all comers. Wartime conditions have brought it what every church thrives on or should thrive on, strangers, visitors and members of kindred communions in other lands. There is a great role here for the chief Anglican Church of Delhi and it would be interesting to see its development twenty years from now.

Russia's Church and The Soviet Order

(Continued from page 15)

able for people who in a very short time have been transferred from a completely illiterate to a highly literate state of education.

These are the chances for the Russian life in the new peace between state and church. The effect of this event on Russia's foreign relations should prove to be equally significant. It confirms what was already visible for several years: Russia has ceased to be a directly revolution-

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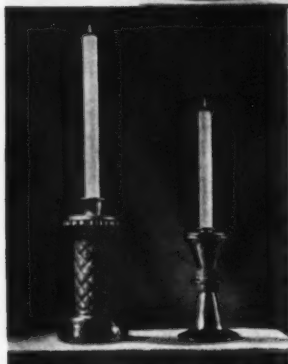
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ary power. The peace she made with her own past includes the resignation of world-revolutionary attempts. But, at the same time, the indirect influence of its established system and of its conservative attitude will be more effective on the rest of the world than a revolutionary attack ever could have been—as the world-wide influence of the established and conservative systems of Western liberal democracy during the nineteenth century has proved. The restoration of the Orthodox Church by the Soviet state will make Russia more powerful, not only as a nation, but also as a system of social organization, than the Comintern ever could have made her.

Letters to the Editor

"Your magazine is an inspiring periodical, setting forth the teaching and beauty of Cathedral architecture. The issues are so helpful that as much as we enjoy keeping them to refer to from time to time, we usually send them out to Social Service Clubs for our men in the Armed Forces. The directors of those Associations have appreciated them very much."—Mrs. JAMES C. FULLER, Kansas City, Mo.

"No magazine I receive gives me more pleasure than THE CATHEDRAL AGE. It is truly a work of art and thought."—Mrs. A. R. SHANDS, Washington, D. C.

"Let me take this opportunity to inform you that THE CATHEDRAL AGE is greatly enjoyed and appreciated by us and our friends to whom we send our copies."—Miss A. B. JONES, Cleveland Heights, Ohio.

From a letter received by Senator George Wharton Pepper: "May I add that no more beautiful magazine comes to my house than THE CATHEDRAL AGE. It is a constant source of delight."—JOHN G. BUCHANAN, Pittsburgh, Pa.

"In these days of struggle and strife it is good to know that such a beautiful and informative magazine exists. I only wish I had more time to read such publications. In any case I am sure the beauty it recreates and the message it brings, serve as

(Continued on page 34)

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Feast Days and Flowers

(Continued from page 18)

St. John's wort opening the last week in June is the flower of St. John; it was early dedicated to the saint and endowed by him with many healing virtues. It was called "a singular good wound herb," and the Scotch wore it to avert the evil eye.

Michaelmas, the feast of St. Michael and All Angels, occurs on September 29. In the old English calendar it marked the turning of the seasons, a halfway station from Lady-day to Lady-day. It was also a time of reckoning when rents were paid and servants hired anew. Even in old American records are found the stipulation of rent to be paid on the feast day of St. Michael and All Angels.

It was a young English botanist who carried back to England from an American exploration voyage the little flower always known as the Michaelmas Daisy. It is what we know in America as the wild aster, or *aster cricoides*. It is a small star-like flower in varying shades of violet, lavender, lilac and mauve, and none of the cultivated varieties compare with its dainty and alluring beauty. It is one of the few plants of which no medicinal use has been made.

Michaelmas was also bound up with husbandry as so many saints' days were; it was the time of the second reaping of the grain fields and marked a last gathering of the fruits of the soil.

In France the feast of St. Martin is called "St. Martin's Little Summer," and by Americans "Indian Summer." This saint, beloved of the French peasantry, was born on the banks of the Danube and spent his life in good works among the people of the Loire and Seine valleys. He was made Bishop of Tours and canonized at his death.

At the gate of Amiens while a youth in the army he divided his cloak with a shivering beggar, and was vouchsafed a vision of Christ wearing the half of a military cloak. The beggar's part of the cloak was preserved miraculously and became the sacred banner of the early French kings. When borne in battle it brought them victory. From the oratory in which this *chape* or cape was kept, called a *chapelle*, came our corresponding English word chapel.

Though we know of no particular flower dedicated to St. Martin, it is at this season that the flowers have their second blooming; not profuse but entirely as perfect and fragrant as their earliest opening. Bees are abroad and busy with their second harvest of nectar. The pale sun is warm and there is a beneficent feel in the air; to most people it is the quintessence of something rare that has gone before, and they may hold it for a last moment of time.

Christmas has its holly and all the pagan evergreens, but we like to feel that the Glastonbury Thorn is the real Christmas flower. The legend of St. Joseph's rod which blossomed when stuck into the ground at Glastonbury is too well known to repeat, but like other beautiful legendary miracles, we like to believe in it.



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Letters to the Editor

(Continued from page 32)

a solace and comfort to many in this time of stress."—DANIEL F. NORTON, New York City.

"The numbers of THE CATHEDRAL AGE that I had you send to a young friend in the service stationed in Hawaii, have been of such great interest to many boys and men on the Post that I am sending a dollar for more numbers to be sent to the same young man. The other numbers have been in constant circulation and there is still a waiting list."—MRS. STEWART W. KNAPP, Ithaca, Michigan.

"I received the last issue of THE CATHEDRAL AGE and have certainly enjoyed it. Your magazine exemplifies all that your great Cathedral stands for. Although I am not of the Episcopalian faith, still I like to feel that in some small way I can help in the building of a truly great and inspiring edifice to the Glory of God."—THOMAS C. ALCOCK, JR., Washington, D. C.

"Thank you very much for the copy of THE CATHEDRAL AGE. I have read with much interest the article by R. L. Gair on "Two Great Australian Cathedrals."—OWEN DIXON, Australian Legation, Washington, D. C.

"I wish to continue my membership in the National Cathedral Association. My magazines have been bound into six nice volumes and are kept on file at the Bowling Green Public Library. I have been very happy in giving these wonderful magazines."—MRS. C. E. HINES, Bowling Green, Ohio.

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A Prayer of Saint Francis of Assisi

Lord, make me a channel of Thy peace.
That where there is hatred
I may bring love,
That where there is wrong I may bring the spirit of forgiveness,
That where there is the spirit of discord I may bring harmony,
That where there is error I may bring truth,
That where there is doubt I may bring faith,
That where there is despair I may bring hope,
That where there are shadows I may bring Thy light,
That where there is sadness I may bring joy.
Lord, grant that I may seek rather
To comfort than to be comforted;
To understand than to be understood;
To love than to be loved;
For it is by giving that one receives;
It is by self-forgetting that one finds;
It is by forgiving that one is forgiven;
It is by dying that one awakens to eternal life.



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Notes from the Editor's Desk

IN "Easter for Eastern Christendom" Capt. Matthews outlines the history and development of early Oriental Churches and gives a particularly good insight into the complicated religious structure of Palestine and adjacent countries. He says: "Although the fact seems to be forgotten in most discussions of the Zionist-Moslem problem in Palestine, there are some 100,000 Christians in the unhappy Holy Land itself."

As THE CATHEDRAL AGE goes to press the U. S. Congress is considering the Wright-Compton Resolution (HR 418-419) and the Wagner-Taft Resolution (SR 247) which urges that "the United States . . . take appropriate measures to the end that the doors of Palestine shall be opened for free entry of Jews into that country and that there shall be full opportunity for colonization, so that the Jewish people may ultimately reconstitute Palestine as a free and democratic Jewish Commonwealth."

Regardless of your opinion on the program of the American Palestine Committee this article will be of genuine interest. Before entering the United States Army Capt. Matthews (Ph.D. Yale) was Librarian at Birmingham-Southern College and taught classes in Ancient History. He has made original translations of many ancient manuscripts in the Collection of Biblical Literature and Semitic Languages, Trowbridge Library, Yale Divinity School. He has traveled extensively and lived in the lands about which he writes in this article.

It is also timely for the Easter season since the Good Friday Offering, taken in all Episcopal Churches, is for the work of the Anglican Episcopate in Jerusalem.

* * *

Dr. James Thayer Addison, who writes the fine article about Dr. Dun from his personal acquaintance with him for many years, received his B.D. degree from the Episcopal Theological School, Cambridge, Mass.; S. T. M. degree from Harvard Divinity School and D.D. degree from the Theological Seminary of Virginia. He is Administrative Vice President of the National Council of the Episcopal Church and author of numerous books including *The Way of Christ*, *The Lord's Prayer* and *Parables of our Lord*.

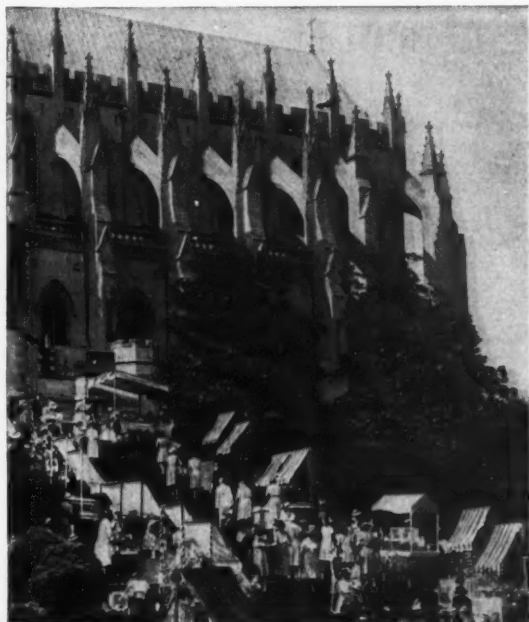
* * *



Maurice Yeatts

Maurice Yeatts is another newcomer to THE CATHEDRAL AGE with "Church of the Redemption, New Delhi, India." He knows the United States first-hand. During the summer of 1939 he drove by car through New England, the South, and as far West as Minneapolis, talking with people, learning about Social Security and statistical methods in Government and seeing America. He lectured in Washington, D. C. He

(Continued on page 38)



Owing to war conditions, the annual Flower Mart formerly held on the Pilgrim Steps of Washington Cathedral will not take place this Spring. Therefore

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Notes from the Editor's Desk

(Continued from page 37)

had just been appointed Director of the Indian Census office and was faced with the job of planning India's first complete census. Before he reached India again England was at War.

After completing the gargantuan census job (the questionnaires were printed in over fifty different dialects), he was appointed to his present position dealing with Lend-Lease.

For twenty years he has lived and worked in India, spending most of his holidays hiking and visiting Indian villages.

In a recent letter he describes a "vacation": "... I did get away to Kashmir and in company with a friend (also a Scot) I covered 300 miles on foot and climbed in all 40,500 feet. I spent only 5 nights in little shelter bungalows and all the rest of the time in a small tent. We camped at the foot of Nanga Parbat, the famous 26,600 feet mountain behind the main Himalayan range and explored its flanks. It took 8 days marching to get there and involved the crossing of two passes, one 11,900 feet above the sea, the other 13,500."

We hope, in the near future, he will have time to write about some of the native churches and cathedrals.

* * *

Readers of THE CATHEDRAL AGE will be especially interested in the recent Consecration of the Rt. Rev. Austin Pardue, former Dean of St. Paul's Cathedral, Buffalo, as Bishop of the Diocese of Pittsburgh. In the Autumn 1942 issue we carried a full-length article on his excellent weekly broadcasts entitled "Our Morale."

SEND THE CATHEDRAL AGE

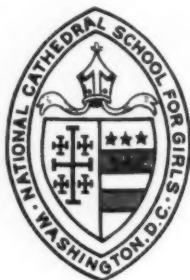
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The American Outpost in Great Britain recently reported that a hole in the wall of Henry VII Chapel of Westminster Abbey is to remain unrepaired as a permanent memorial to R.A.F. air crews killed in the Battle of Britain. The Chapel was damaged by a bomb which fell during the blitz of London. Immediately after the war the names of those killed will be placed in the Chapel and there will be a stained glass window bearing the badges of the squadron who were engaged in the battle.

+ + + + +

The S.S. *Peter Trimble Rowe* was christened late in 1943 at the McCormick Steamship Company. The director of public relations of the company wrote to the Rt. Rev. Thomas Jenkins (author of *The Man of Alaska*, the story of Bishop Rowe's life): "It was a beautiful launching ceremony and the memory of the late Peter Trimble Rowe will be kept alive always, for this ship is but a symbol of the fine life of accomplishment which is recorded for all future generations to read." The Bishops of Oregon and California participated in the launching.

Readers of THE CATHEDRAL AGE will remember "Alaska's Bishop" by Frances Shippen which appeared in the Summer 1942 issue, written only a short time before his death.

+ + + + +

According to an announcement by the newly-elected Holy Synod of the Russian Orthodox Church, a theological institute for the training of clergy has been opened in Moscow. The entire Church world rejoices in this further indication that Russia has made peace with her own past. In "Russia's Church and the Soviet Order," found on page 14 of this issue, Dr. Tillich traces the developments that have made such an event possible.

+ + + + +

Each year sees fine additions to St. Mark's Pro-Cathedral, Hastings, Neb. Mrs. Nelson L. Chowenhill, wife of the present Dean, is executing the heavy dossal, covering and frontal for the Altar in the Chapel dedicated as a memorial to the late Very Rev. Francis Robert Lee, Dean of the pro-cathedral for many years.

+ + + + +

The Rev. Hubert Stanley Wood, Rector of St. George's Church, Flushing, assumed his new duties on January 1 as Dean of the Cathedral of the Incarnation, Garden City, New York. He was nominated by the Rt. Rev. James P. DeWolfe, S.T.D., Bishop of Long Island.

Dean Wood was born in Quebec, Canada, where he attended public school. He graduated from the University of Bishop's College, Lennoxville, Quebec, and studied at the General Theological Seminary in New York City. He has been Rector of parishes in New Hampshire and New York, and has served on many important committees and commissions of the Church.

+ + + + +

When His Majesty Farouk, the King of Egypt, visited All Saints' Cathedral in Cairo, he promised to replace with bronze the wooden grillwork of the chancel.

+ + + + +

St. Paul's Cathedral in London recently saw an ancient British tradition broken—for the first time in its history a woman spoke therein. An address in a series on the new order in education was made in the crypt by Mrs. G. F. Fisher, wife of the Bishop of London.



Children's Chapel

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